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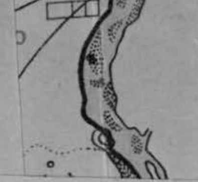
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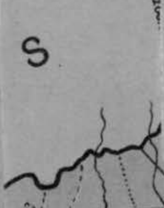
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JULLUNDUR.

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District Map, skeleton, showing village boundaries 1″ = 4 miles, Survey of India Office, February 1888.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, A. — Physical Aspects. General description.

The District of Jullundur (*Jálandhar*), named after the demi-god Jálandhara whose history is given below, is in the Jullundur Division, lying between 30° 57′ and 31° 37′ N. and 75° 3′ and 76° 14′ E. in the apex of the Bist Doáb, or territory included between the Beás and Sutlej. It has an area of 1,433 square miles, or somewhat larger than that of the County of Essex. On the south it is bounded by the Sutlej which divides it from the Districts of Ludhiána and Ferozepore; on the north-west Kapúrthala intervenes between Jullundur territory and the Beás, and on the north-east the District borders on Hoshiárpur. This last boundary is broken by the isolated Phagwára Tahsil of Kapúrthala which projects some 15 miles into the heart of the District. But for this the District would have the shape of a fairly regular triangle.

The District is divided into four Tahsils; Jullundur comprises its northern portion, and Nawashahr, Phillaur and Nakodar the southern, lying in that order from east to west and all washed by the Sutlej. The head-quarters of the District are at the town of Jullundur, which is also the head-quarters of the Division, on the Grand Trunk Road and North-Western Railway, 81 miles from Lahore.

Physical features.

The submontane portion of the Bist Doáb lies in Hoshiárpur, the rest is divided between Jullundur and Kapúrthala. Below the hills the whole Doáb is an expanse of alluvial soil considered by the Sikhs with reason to be the garden of the Punjab. Here and there an admixture of sand in the top soil causes a few acres to be left uncultivated; but with this exception the whole district is one large field richly cultivated from end to end.

Division of District into three large tracts.

The main natural sub-divisions of the District are—

I.—The Sutlej lowlands, which comprise the Nawashahr and Nakodar Bet assessment circles and 17 villages of Phillaur, or 245 villages in all.

II.—The uplands east of the Beín stream, which comprise the Dháiá Bet, Dhák, and Retli circles of Nawashahr, the whole of Phillaur, with the exception of its 17 Bet villages, and the Manjki and Dhaia Bet circles of Nakodar, or 566 villages in all.

III.—The uplands west of the Beín, which comprise the Dona circle of Nakodar and the whole of the Jullundur Tahsil (that is, the Dona and Sírwál circles), or 515 villages in all.

Lowlands and uplands. The Bet. Purser I, § 2.

The river Tahsils of Nawashahr, Nakodar and Phillaur have this in common, that the old north bank of the Sutlej divides each into two parts, the uplands and lowlands. The latter are everywhere called the Bet, while the uplands are known as the Dhá or

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The Bet.
Purser I, § 2.

Dháiá; but this term is applied only to the land of villages adjoining the Bet. The fall from the one to the other is in some places almost perpendicular, and in others very gradual and gentle; it is consequently difficult to say how great it is, but 25 feet cannot be far from the mark. The bank is cut up by ravines (*ghag*) through which the drainage-water of the uplands pours down into the Bet, often carrying sand with it and forming miniature *chos* or sand-torrents, and in many places forming swamps and marshes in the vicinity of the bank, where probably the deep stream of the Sutlej formerly ran, and where the depression so caused has not yet silted up to the level of the adjoining country. These ravines are occasionally cut out almost vertically, and afford facilities for studying the formation of the ridge; layers of clay or sand alternating with thin seams of *kankar* (calcareous concrete) are what is usually found. The extent of Bet lands in the three Tahsils is far from equal, as it depends on the amount of change that has taken place in the course of the river; in Nawashahr, the Bet is about four miles broad on an average; in Phillaur, except in two places, it is rarely more than a mile to a mile-and-a-half broad; but in Nakodar the present stream is for part of its course eight miles from where it formerly ran, and as its course now is very nearly parallel to what it was of old, the breadth of the lowlands is fairly uniform. The tendency of the Sutlej to erode its right bank has in the Nakodar Tahsil become very marked since settlement and there are consequently now several whole villages belonging to the Jullundur District situated south of the Sutlej on the Ferozepore border.

The uplands of the southern Tahsils.
Purser I, § 4.

The uplands of the three river Tahsils present the appearance of an unbroken plain, except in the west of Nakodar, where low sand-ridges are not uncommon. The soil varies much; but, as a broad rule, it may be said to get lighter and lighter as one goes further west. In Nawashahr it is mostly stiff loam, often clay. But even here, in the middle of the western half, there is a wedge of sandy land about nine miles long and four broad. In Phillaur the soil is generally a moderately firm loam. In the north-east and south-west are two sandy tracts; but in them the sand is not very bad, and holds by no means undisputed sway. There is not much real clay, and what there is occurs mostly in low land, the beds of drainage-channels or flooded ground, and is consequently scattered about. In Nakodar, in the east, the soil is a rather reddish loam and lighter than that of Phillaur. In the west sand predominates, and low sand-hillocks are numerous. The Beín stream is approximately the boundary of the two tracts, which gradually shade into one another, so that there is no abrupt change.

Popular divisions of the uplands.

The popular voice divides the uplands into three main portions: (1) the Dhák country extending from the east border of Nawashahr to the middle of Phillaur, or to about the Grand Trunk Road; (2) the Manjkí, which is bounded on one side by the Dhák and on the other by the Beín; and (3) the Dona, or country to the west of the Beín. The Dhák tract derives its name from the fact that it was formerly overgrown with the *Dhak* tree (*Butea*

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Popular divisions of the uplands.

frondosa). The great jungle has been mostly cleared away, but sufficient vestiges remain to attest the justness of the designation. The Manjkí is so called from the Rájpút clan *Manj*, which was once powerful in these parts, but has now no special importance. The word Dona means simply that the soil is formed of *two* constituents, sand and clay; but the term is now applied to that part of the country where there is much sand and little clay in the soil. In Nawashahr two minor sub-divisions are recognised. In the extreme south-east, eight or ten villages about Jádla are known as the *Kandí*, a term said to mean a country just at the foot of the hills; and probably these villages are looked upon as a continuation of the sub-Siwálik region of the adjoining Hoshiárpur Tahsil of Garhshankar. Then again there are the villages along the Beín, which are known as the *Beínhárá;* but both they and the Kandí are generally included in the major Dhák.

Tahsil Jullundur. The Sírwál. Purser I, § 5.

Though the Jullundur Tahsil rests on no great river it possesses a good deal of land with all the characteristics of the Bet, and quite equal to the best lowlands of Nawashahr or Phillaur. This is the *Sírwál* or *Sírowál* tract, lying along the north-east border, and having a mean breadth of about six miles. Numerous hill streams coming from the Hoshiárpur District keep the soil sufficiently moist all the year round to render artificial irrigation unnecessary, though they themselves flow only after heavy rain. Some of the streams are silt-laden, and at first deposit a peculiarly fertile soil, *chhal;* but as time goes on, the deposit becomes more and more sandy, till the land covered by it is rendered quite unculturable. So far, however, the damage done in Jullundur has been inconsiderable compared with the benefit derived from these streams. The Sírwál villages contain much land that has no Bet qualities at all but resembles the adjoining Dona tract (which occupies the rest of the Tahsil), though the soil is somewhat stiffer. In the west of the Dona, and also to a considerable extent in the south, the soil is very light, with frequent sand-ridges and hillocks. The east is decidedly better on the whole, though exceptions are numerous, and has a light loam soil. But Jullundur is intersected by drainage-channels in all directions, and consequently patches and strips of hard clay are many. A large block of black and brown clay cuts the Sírwál in two, rather more than half-way up the border. In the extreme north there is a cluster of five villages in which swampy clay abounds. Between the Sírwál and Kartárpur the country slopes down into the lowlands of the western Beín and is of a semi-Bet character. But the area so circumstanced is quite inconsiderable.

Rivers and drainage systems. The Sutlej. Purser § 6.

The greater part of the District belongs to the basin of the Sutlej, and only a small portion, in the north, to that of the Beás. A line drawn from the middle of the north-eastern boundary of the Jullundur Tahsil to the Kapúrthala border nearly due west of Jullundur city will represent fairly the watershed of the two rivers. The direct drainage into the Sutlej is insignificant, and at the outside the area so drained extends two or three miles inland

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from the old bank of the river. The minor drainage channels of Nawashahr and Phillaur and the east of Nakodar, instead of running south into the Sutlej, run north-west and empty themselves into the Eastern Beín, which, for about half its course in Jullundur, flows north-west, and for the second half south-west, joining the Sutlej just where the river leaves the Nakodar Tahsil. The Sutlej touches the District first at the village of Malakpur, about 16 miles from where it leaves the hills at Rupar. It runs nearly west till brought up by the high bank at the border of the Phillaur and Nakodar Tahsils, just opposite the battle-field of Aliwál. It then turns north-west, as if half inclined to go back into its old bed in Nakodar, but after a couple of miles curves to the south-west. It keeps this course for only four or five miles, and then once more turning to the north-west continues steadily in this direction till it joins the Beás, about four miles outside the District. Its bed is sandy and contains very few islands. It is about three-fifths of a mile broad. In high floods the river inundates a large tract, partly directly by overflowing its banks in places, and partly indirectly through old branches and depressions, but the opening of the Rupar canal has greatly reduced the flow of the water, and for eight months of the year the river lies almost dry. This has greatly impaired its fertilising action on the riverain lands. As a rule, the Sutlej is not fordable, but still there are a good many fords where the stream spreads out, and these are used by the inhabitants of the adjoining villages. Ordinary travellers cross by ferry-boats which are kept up on all the main lines of road. These are the usual flat-bottomed boats, nearly as broad as long, with high projecting stem. They are called *beri*.

Timber, of which there is a considerable depôt at Phillaur (the sales averaging between Rs. 60,000 and Rs. 70,000 per annum), is floated down the river; but otherwise there is little traffic on it. Indeed, it is a poor river, when not in flood, though it has been navigated by steamers at least as high as Phillaur. But when in flood, it is most headstrong, and shifts its course yearly, doing great damage to the villages on its banks. Since the Revenue Survey was made, the Sutlej has had a tendency to run further to the north in the east and to the south in the west of Nawashahr; in Phillaur it has kept rather more south, except in the extreme west, where for some miles it has encroached; and in Nakodar it has, in most places, gone north. The present bed seems much straighter than that of 1846-48.

It is well known that at one time the Sutlej ran much to the east of its present course, passing through the middle of the Muktsar Tahsil of the Ferozepore District, where its old bed is still visible a little north of the town of Muktsar, and the old left bank, known as the "Danda," can be traced for miles. The "Danda" corresponds with our "Dhá" or "Dháhá." The country to the south of the "Danda" is still called *Utár*, and that to the north *Hitár*, the former meaning uplands, and the latter lowlands or Bet. In one village the people still speak of the castle of a mighty Rája

which then overlooked and guarded a ferry on the Sutlej. Similarly, in the Bári Doáb the old high right bank of the Beás is well marked. In the Aín-i-Akbarí the Jullundur Doáb is introduced at least three times: first in the Lahore *Súbá*, part of which was formed by the *Sirkár* Duába Bíst Jullundur and where the Doáb is called Bait or Bet Jullundur; and again in the *Súbá* of Multan, where one of the four Duábs is the Duába Bait (or Bet, Pat, Pes or Pít) Jullundur; and again in the *Sirkár* of Dipálpur, as the Duába Bait (or Bet) Jullundur. It seems probable that, this threefold mention of the Jullundur Doáb is due to the tradition of former days when the Sutlej and Beás united below Multan after the junction of the latter with the Chenáb. Indeed tradition goes much further back, and speaks of the days when the sea stretched up the Doáb to the Siwáliks, a story geologists confirm, and to which General Cunningham attributes the name "Son of the Ocean" given to Jálandhara. The junction of the rivers seems mentioned twice in the Aín-i-Akbarí—once in the Lahore *Súbá*, where the Sutlej is said to join the Beás at the Bauh ferry (*wa dar guzr-i-Bauh ba Biáh paiwandad*); and again in a passage in *Súbá* Multan, which will be quoted further on. General Cunningham is of opinion that the Sutlej and Beás did not unite at Haríke till about A.D. 1790, when the Sutlej finally deserted its old course by Dharmkot. He says:—"For many centuries previously the point of junction had remained constant just above the ferry of Bhaoki-pattan, between Kasúr and Fírozpur." But "the waters of the Beás still continued to flow down their old channel;" as described by Abul Fazl:—"For the distance of 12 *kos* near Fírozpur the rivers Biáh and Satlej unite, and these again, as they pass on, divide into four streams, the Húr, Haré, Dand and Núrni, all of which rejoin near the city of Multan."—The words of the Aín-i-Akbarí are these:—"Hamán shash daryáe peshín. Bahat nisdipargana Shor ba Chanáb paiwandad, wa bíst wa haft karoh guzashta nizdi Zafarpur ba Rávi rasad, wa har sih yak rúdbár shawad wa ba shast karohí nizdi Úch ba Sind dar shawand, wa dar dawázda karohí nazdíki Fírozpúr Biáh wa Sutlaj dar ámezand, wa azán pas námhá bargírand Har, Hárí, Wand,[1] Núrní Nazdíki Múltán badán chhár ámekhta ámezish yáband." The passage is undoubtedly obscure, but the meaning seems to be that the two rivers united near Ferozepore, at a distance of 12 *kos* from it (which is exactly the distance of the present point of junction), and afterwards they assume various names, and finally, having joined the four rivers Rávi, Chenáb, Jhelum and Indus, previously mentioned, unite with them near Multan. Or the passage might be read "join those united four near Multan." No doubt this is very bad geography now. But it is evidently the intention of the writer to explain in the statement, from which the words above quoted are an extract, how the Indus and the five Punjab rivers (shast daryáe peshín) came together. He distinctly makes the Rávi, Chenáb and Jhelum join the Indus near Úch, but says nothing about the Beás and Sutlej joining, unless the words "badán chhár

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The course of the Sutlej.
Purser II, § 4.
The junction of the Sutlej and Beás according to the Aín-i-Akbarí.

(1) Or Dand.

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ámekhta ámezish yáband" refer to the six rivers. If the Sutlej and Beás united between Ferozepore and Kasúr, how is the distance of 12 *kos*,[2] nearly 30 miles, to be explained? To suppose that it means they ran 12 *kos* together before taking other names would be a decidedly forced, and, looking at the context, improbable construction. If the point of junction is assumed as the only one, a difficulty arises as to where the great block of land between Ferozepore, Haríke and Tihára is to be placed. There is no room at all for it in the Sirkár Bíst Jullundur. That water did go down the Dharmkot channel in A.D. 1790, or later, is no doubt a fact, but water in abundance has gone down the Sutlej *nullah* under the high bank in the Nakodar Tahsíl at least within the last century and-a-half, and probably much nearer present times, and this is as good evidence in favour of Haríke being the point of junction as the Dharmkot branch is for Ferozepore and Kasúr. Possibly the two entries in the Aín-i-Akbarí may refer to two branches of the Sutlej, one of which joined the Beás near Haríke as at present, which would explain the distance of 12 *kos*, while the other, the Dharmkot branch, joined at the Bhao ferry between Kasúr and Ferozepore. As to the four branches into which the united stream is said to divide, it will be noted, that the passage quoted says nothing about branches or divisions. But, if it is held that the interpretation is that there were four branches, it is difficult to see how the four *nullahs* identified by General Cunningham can be they. For, according to his theory, the four streams did not branch off till the Sutlej and Beás had run 12 *kos* together from opposite Ferozepore, yet he makes three of them "dry beds of the Beás river to the south of Harapa," while the old Beás is shown on the map as beginning close to the Ferozepore and Kasúr road; and certainly never began 30 miles south of Ferozepore. Assuming the sole junction at the Bhao ferry and going south, we find the Khánwáh, the upper portion of which is said to be called the Ghárá in the Lahore District, about 25 miles from Ferozepore, then the upper Sohág, about six or seven miles further on, and, lastly, the lower Sohág, some 20 miles still more to the south. After these there are no big *nullahs* as far as the Multan District, and, perhaps, not in it. General Cunningham identifies the Har with the Pára, the Hari with the Raghi, and the Núrni with the Súk-Nai, all dry beds of the Beás River, and the Dand with "the Dhamak or Dank, an old channel of the Sutlej which in its lower course takes the name of Bhatiyári." The Pára may be admitted for the Hári, as it is not really a Beás but a Sutlej *nullah* and a branch of the Sohág. The Dhamak seems correct; it is probably a continuation of the Montgomery Dhadar which may well stand for Dand, and is also a branch of the Sohág, and was once an important channel. The other two cannot be accepted, if only the Bhao junction is admitted. If a Haríke junction is granted, the Núrni would seem to be the old Beás Budhí or Burhí. Old river inlets are still called "Budha" in the Bári Doáb, and the stream near Ludhiána marking the former course of the Sutlej, is known as the "Budha."

The Har remains, and there is no big *nullah* of that name or any name like it in the lower part of the Bári Doáb. It is possible Har may be merely a common noun (the Panjábí *harh*, a mountain torrent or temporary rush of water) used as a proper name. According to popular tradition the Sohág is a continuation of the Jullundur East Beín, which might very well be looked on as a mountain torrent by the inhabitants of a rainless tract like the lower Bári Doáb; and thus the Har might be identified with the Sohág, the most important *nullah* in the Doáb, and which is yet not mentioned under its present name. But there seems no need for *four* branches at all, and, if not, *Har Hárí* may be really Sohág; in fact an extract from one copy of the Aín-i-Akbarí has been found in which the words are written Sar Hárí. But the Persian characters will admit of still further conjectures. For instance, Núrní may stand for Nawábín, another dry channel mentioned in paragraph 18 of the Montgomery Settlement Report. The whole question is full of obscurity and needs further investigation.

The Beíns.

The Jullundur Doáb receives the drainage of the Siwalik Hills, the drainage channels of which eventually unite in two streams known as the East or White Beín and the West or Black Beín.

The East Beín.

The East Beín drains the greater part of the Jullundur Doáb to the south of the Siwaliks. It enters the District at a point some five miles from the Sutlej and thence runs north-west for about 35 miles, its course roughly coinciding with the Hoshiárpur border. It reaches the Nakodar Bet a few miles to the south-west of Malsian, and runs almost west through the Bet. At one point, near Nahl, it has shifted its course for about two miles, taking a more southerly course than formerly. The last three miles of the Beín as an independent stream lie in the old bed in which the Sutlej ran 40 years ago. It joins the Sutlej about four miles above its confluence with the Beás. The Eastern Beín is at first utterly insignificant. Its bed is dry, except just after rain, and in many places ploughed up and crops grown in it. From Bhaura where the Garhshankar and Jádla Beíns unite there is always water in it, and, traversing as it does a country with a stiff tenacious soil, its bed is narrow, well defined and difficult to cross except at recognized fords. Not until the Grand Trunk Road is passed does the bed become sandy and traversable in most places without fear of the traveller becoming bogged. When the Beín gets out of the Dhák country its bed widens and is about 50 yards broad in the uplands. It is deep and has well-defined banks, but as the ground slopes down from both sides to the stream it is difficult to give its exact width. The sloping sides are cut up by ravines, some broad and sandy, a few narrow with a bottom of tenacious mud. When it reaches the Nakodar Bet near Malsián it widens out, so that in places it cannot be far from 200 yards across. The mean depth of the Beín is about 18 inches in the cold weather. After heavy rain it rises rapidly and is not fordable. Ferry boats, like those on the Sutlej, are kept at all the principal fords. The fords are not permanent, but changes are not frequent. There is a fine iron

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Physical Aspects.
The East Beín.

lattice-bridge on the Phagwára and Mandi road, but this lies just outside the District. The brick bridge over the Grand Trunk Road was carried away in 1878. It has now been replaced by a new one. The railway bridge, a few yards off, shared the same fate in the same year; but as it has been rebuilt and has now about 300 yards of water-way, it is not likely to suffer again. On the Nakodar and Jullundur road the Beín is crossed by a low many-arched brick bridge over which the water passes when the stream is in flood. Lower down at Dakhní, where the old imperial high road from Lahore to Delhi crossed the Beín, are the remains of a splendid brick bridge of marvellous solidity. An arch was blown up by Bábá Sáhib Singh, Bedi, about 80 years ago; it is said, in order to put a stop to damage to the crops and violence to the people during the passage of the troops of Diwán Muhkam Chand, who were in garrison in Phillaur at the time and used to take this road, when they got leave in the rains, on account of the facility of crossing the Beín afforded by the bridge. The stream has now cut into one bank inside the bridge. There is not enough traffic on the road to make it worth while to repair the damage, but a wooden bridge affords a passage across the stream to foot passengers.

Tributaries of the East Beín.
Purser I, § 7.

The Eastern Beín is first formed by a couple of drainage-channels bringing rain water from the Garhshankar villages about Jádla, a large village in the extreme south-east of the Nawashahr Dhák country. The Jádla Beín thus formed runs about 16 miles in a north-west direction, receiving a few affluents from the east, till it is joined by the Garhshankar Beín in the village of Bhaura. The latter passes through a swampy country, of which the Jullundur village of Sijon is a part, and is never dry. It receives an important tributary from the north in this village. From Bhaura on there is always water in the united Beín, which still flows in a north-west direction for about 22 miles, or eight miles beyond the furthest point in the north of Nawashahr, when it touches the Jullundur Tahsil at Uncha. Its most important tributary in this reach is the Pithláwa *cho*, a very nasty watercourse indeed, which joins it from the east, a few miles above Bhaura. At one place the villagers have tried to utilize the water to work a small flourmill, but had to give up the attempt as the quantity of water was insufficient, though the fall was good. At Uncha the Jullundur Dona begins, but for a few miles further on, the land immediately along the Beín is of much the same kind as before, stiff and tenacious, and it is not till the Grand Trunk Road is crossed that the bed of the Beín becomes sandy. At Uncha a large broad *cho* joins the Beín coming from the north-east. Its bed is sandy. There is generally a little water in it till late in the season. It is said not to deposit *chhal*, and this is certainly true of its lower course from Latera to Uncha; but in Bhadiána the facts are not so clear; and, in any case, a branch of the Darúlí *cho*, which does bring down *chhal*, falls into it. A second branch is absorbed by another tributary of the Beín flowing from north to south with a slight inclination to the west. This tributary is for some distance looked on as the boundary of the Sírwál tract. It enters the district about three miles above the Hoshiárpur main road, and, after running a few miles to the west, it turns to the south, at the same time sending off a branch in its original direction. The latter, combined with local drainage water, used to swamp a large tract of country in the centre of the tahsil, extending its ravages as far as Jullundur City and into the Nakodar Tahsil, where it finally fell into the Beín at Mailsián. But when Colonel Beadon was Deputy Commissioner, he had a channel cut, and an embankment raised

Tributaries of the Eastern Bein in the Jullundur Tahsil.

from Jafal, about four miles north of Aláwalpur, to Kapúrpind, about five miles south of the town, and these carry the water into the main branch of the *cho* which passes Adampur, and lower down curves to the west. This stream deposits silt nearly as far as Adampur. It has a well marked channel, and south of the Hoshiárpur road flows through a broad clay valley, which it floods. An important *chhal*-laden *cho* joins it at Haripur, the homestead of which it destroyed in 1877-78, and forced the people to build a new one further inland. About six miles south of Kapúrpind, and a mile to the west of Uncha, this *cho* unites with the Beín, its valley getting narrower and narrower. Before the junction it is joined by the Darúlí *cho* from the north-east. The last couple of miles of this stream pass through clay, and so the bed is confined, but further north it spreads out and silt is deposited. These water-courses flow only during rain. From Uncha the more important affluents of the Beín come from the south. The most important is the Kail Naddi, which drains the greater part of the west of Nawashahr. It rises close to the Jádla Beín, near the town of Nawashahr, and, after a south-west course of about five miles, turns north-west and runs almost parallel to the Beín till their junction half way between Uncha and the Grand Trunk Road. Its bed is in places well-defined, as at Bahrám; in other places it is marked merely by a series of small pools; and in others it is nothing more than a shallow imperceptible depression. The south-west of Nawashahr and south-east of Phillaur drain into the Tihang marsh, near the town of Phillaur; but part of the Nawashahr surplus water not taken by the Kail Naddi reaches the Beín through the Phillaur drainage system. This consists of two main channels having a general north-west direction. The northern one very soon separates into two branches, one of which falls into the Beín in the Phagwára Iláqa, and the other in the Phillaur village of Dádúwál. The lower runs due west to the middle of the Tahsil and then divides into two, one branch continuing in the old course and the other passing in a north-west direction till it meets the Beín on the confines of the Nakodar Tahsil. The former branch, as soon as it gets into Nakodar, turns north-west, and, passing the town of Nakodar, falls into the Beín about five miles from it. The country between these two branches is drained by a minor channel with the same north-west direction. The country to the north of the Beín in Nakodar is drained by the branch of the Adampúr *cho* already mentioned; and further to the east by another water-course, which connects with this *cho* just north of Jullundur City, round which it passes to the east, and after a rather irregular course in a south-west direction, joins the Beín a mile to the west of the Nakodar and Jullundur high road.

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The north-west of the Jullundur Tahsil drains into the Western Beín. This stream touches the District at only two villages, Kudowál and Dhírpur, a few miles north-west of Kartárpúr. It appears here to resemble very much the middle course of the East Beín. The main drainage channels run nearly due west and are three in number. The most northerly is on the Hoshiárpur border, and flows through swampy rice-lands. The middle one lies three to four miles off and has a broad, sandy bed. It is a silt-laden *cho*, flowing only after rain. It divides into two branches, both good. The undivided stream has done considerable mischief by depositing sand instead of *chhal*, but its destructive days seem to belong to the past. The most southerly stream is by far the most important in the whole district, though not much to look at. It runs about seven miles below the north border. It is known as the Kingra *cho*, and affords the whole country-side an inexhaustible

The drainage system of the north and north-west of Jullundur Tahsil. The Western Beín. Purser I, § 8. The Kingra *cho*.

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subject of complaint. For a couple of miles in the east it brings down *chhal ;* but then it gets into clay soil mixed with *kankar* and runs in a narrow bed about six feet deep. When there is heavy rain it overflows its banks and floods all the low land in the country for miles and miles to the south-west. The soil gets water-logged and loses its productive power, except as regards herbage not easy to eradicate. Men sicken and die. The land lies uncultivated, and then sand encroaches. Such is the history of many villages within the influence of the Kingra *cho.*

Water-courses in the Bet. The Nawashahr Nerí. Purser I, § 9.

In the Bet the most important water-courses are found in Nawashahr. These are the Eastern and Western Nerí. The meaning of this word is not clear. It is said to have nothing to say to *nahr*, a canal, but to be derived from *nere*, near: perhaps as being nearer the highlands than the river. But this derivation seems fanciful. The Eastern Nerí comes into the district, with an already well-marked channel, from the Garhshankar Bet. It first flows through low, swampy rice-lands, and afterwards through saline clay soil till it reaches the great *chamb* or marsh below Ráhon. Part of its course is in the old bed of the Sutlej, where the southern bank of the broad river is still to be seen. The channel of the Nerí is not more than ten yards wide on an average. It always contains water, as the supply is kept up by percolation from the swampy adjoining land. On account of the nature of the soil through which the stream passes, it is quite unsafe to attempt to cross without a guide. The Western Nerí is in part artificial, but is mainly a continuation of the eastern channel. It flows out of the Ráhon marsh and divides into two branches, of which the eastern runs nearly south and falls into the Sutlej at Bairsál, while the western joins the river a few miles further to the south-west, at Gopálpur. When the river is low and the marsh high, the Western Nerí drains the latter. But when the Sutlej is in flood, water pours back into the *chamb* through this channel. Generally the Western Nerí is dry, as it is higher than the lower parts of the swamp. As its course lies largely through sandy soil, it may be crossed safely in many places. The Choí Bhárati is a local drainage channel, partly artificial, having its origin in what was once a large marsh in Saidpur Thah. It flows near the ridge in the west of the Bet and falls into the Sutlej at Nangal.

The Phillaur Nerí.

In the Phillaur Tahsíl there is a water-course corresponding to the Nawashahr Nerí and of the same name. It leaves the Sutlej at Kariána and falls into the Tihang *marsh* close to the town of Phillaur. A channel has been dug to drain this marsh, but has failed of its purpose. The Phillaur Nerí is dry except in the rains, and is much smaller than its Nawashahr namesake. In the Nakodar Bet there are but few water-courses deserving mention. The Sutlej *nullah* looks very imposing on the map, and is very easily recognised in places, although in others not. But it is always dry till it meets the Beín. There are two *nullahs*, the Sháh Kamálwála and the Cholí, due south of Lohíán, which unite and fall into the Beín at Kang Khurd and Kota, flooding a good deal

Nakodar channels.

of land on their way. But other inland water-channels are inconsiderable, though old arms of the Sutlej are numerous in close proximity to the river, as might be expected when the stream is steadily edging away to the south.

Chambs or marshes. Purser I, § 10.

The important *chambs* or marshes are comparatively few considering the facilities for their formation afforded by a fairly heavy rainfall, by the numerous hill torrents, and by the low-lying beds of the old river, of streams and drainage channels. And the number of swamps is steadily diminishing, while the same may be said of the size of those that remain. In the Jullundur Tahsíl the *chos* have, in many cases, silted up the low marshy land, and level cultivated fields may now be seen where within the memory of man there was a waste of water. Examples are the land between Kharl Kalán and Chauláng in the extreme north, and to the west of Mansúrpur, a little above Aláwalpur. Similarly, though, of course, much more slowly, the belt of low-land just under the ridge, representing the former bed of the Sutlej, is being gradually silted up by the action of the *ghags* mentioned above (p. 1). Irrespective of the influence of nature, the *chambs* are dwindling away as land gets more and more valuable and cultivation extends to swampy plots formerly not worth the husbandman's attention. But a few fair sized marshes are still left. The most important is that immediately to the south and east of the town of Ráhon, in the Nawashahr Tahsíl; it is fed by the Sutlej when in flood, through both branches of the Nerí, and by drainage from the uplands, and as the bottom of the marsh is lower than most of the swampy country in the east of the Bet, percolation goes on most of the year, so that there is always some water in the swamp, though in June and the end of May the amount is inconsiderable. The area of the Ráhon *chamb* when the water is at its highest is said to be 500 acres, and its dimensions 8,646 feet by 3,000 with a depth of five feet, and this is probably not an exaggeration. There are minor *chambs* in this Tahsíl near Charan, Muzaffarpur, Soeta and Gurúpar, all under the ridge. In Phillaur is the great Tihang marsh, a little to the north of the town of Phillaur, where the Sutlej formerly ran far inland. Its size is given as 250 acres, or 6,500 feet by 1,900 with a depth of seven feet. It is fed from the Sutlej and by upland drainage, and never completely dries up. Much of the land belonging to it is cultivated, while but little of the Ráhon *chamb* is ever under crops; but the grazing at Ráhon is valuable, and at Tihang not worth mention. In the west of the Phillaur Tahsíl much water lodges, and there is a large swamp under Ajtání, the border village. Nakodar has only one marsh of any importance, which is in the village of Kang Sáhibú, on the Jullundur and Nakodar road, and was probably once an arm, if not the main channel, of the Beín. East of Lohíán, where the Kapúrthala territory intrudes, on the border of the Nawánpind there is a large swamp, but this hardly belongs to the District. The *jhíl* shown in the Revenue Survey map near Kota, in the south-west of Nakodar, no longer exists. In Jullundur the principal *chamb* is at Búlhúwál, about eight miles

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Chambs or marshes.
Purser I, § 10.

north-west of Kartárpur. There is another at Dhogrí, about the same distance and in the same direction from Jullundur City. A few years ago this swamp may be said to have extended for miles; but since the embankment mentioned has been erected, the area flooded has become trifling. The latter remark applies also to the Lesríwála swamp which lay a mile or so to the north-west of Dhogrí.

Classes of drainage channels.
Purser I, § 11.

The chief drainage channels and swamps are shown in map No. I, attached to Mr. Purser's Settlement Report. The former may be divided into three classes, excluding the Sutlej and Beín. To the first class belongs the *cho* proper, a stream flowing from the Siwálik range of hills in the Hoshiárpur District, having generally a well-defined bed, to which, however, it does not confine itself, and bringing down silt of varying quality. In the second class come water-courses in hard, clay soil, usually only a few feet across, and often as deep or deeper than they are broad, but occasionally widening out, impassable at all times in most places on account of their steep sides, and, on account of the swampy mud of which the bottom generally consists. The third class consists of slight depressions in the ground without any clearly marked limits, and which in dry weather would not attract notice as anything different from the rest of the country. The first class is always called *cho;* the second is also called *cho* and sometimes *choí;* the last is known as *harh, ráo* or *rohí.*

Chos.

A list of the principal nine *chos* or hill torrents, some of which have already been mentioned, is given in the margin. They all enter Jullundur from Hoshiárpur, eight entering the Jullundur Tahsíl and one the Nawashahr Tahsíl. The damage done by these is slight in the Nawashahr Tahsíl and most serious in the Sírwál Circle of the Jullundur Tahsil, one of the richest tracts in the District.[2]

Tahsil Jullundur.
Jariwála.
Mának Dheriwála.
Sosanewála.
Kingrewála.
Shámwála.
Nasrahwála.
Ajrámwála.
Rohanewála.
Tahsil Nawashahr.
Ladian.

Sand-drifts.
Purser I, § 12.

Jullundur has been called the garden of the Punjab, and probably not without justice. Still the garden is of by no means uniform excellence, and it contains some sandy tracts as bad as any to be found elsewhere. For instance, immediately to the west of

(2) The area covered by the *chos* is as noted below—

Tahsíl.	Name of Circle.	AREA IN ACRES BURIED UNDER *chos.* At the first regular settlement, 1847-51.	At the revised settlement, 1881-86.	In 1895-96.
1	2	3	4	5
Jullundur	Sirwál	627	2,005	2,385
	Dona Charda ...	69	200	228
	Dona Lehunda ...	50	29	35
Nawashahr	Dhák	...	...	2
	Total ...	746	2,234	2,650

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Jullundur City is a region of such appalling uninvitingness that it has become a by-word :

Sárí khándá, ádhí kháen—Sahú Baggí mul ná jáen !

Sand-drifts. Purser I, § 12.

which implies that people who now eat their fill would rather put up with half than go to that portion of the "garden" which is known as Sahú Baggí. The grey sand of the Bet can be at once traced to some tolerably recent action of the river; and similarly the sand near the *chos* in the Sírwál, also grey in colour, is easily explained. But it is a puzzle where the hillocks of pure sand, eight or ten feet high, which are common in the Nakodar and western Jullundur Dona, have their origin. The agriculturist, after expatiating on the ruin brought upon him by drifting sand, and having been asked where the sand came from, gives a reply which, speaking more for his natural piety than his knowledge of geology or powers of observation, leaves the inquirer as ignorant as he was before. No connection between these mounds of yellow or reddish sand and the present drainage channels can be traced. In Phillaur the sandy belt runs at almost right angles to the drainage slope of the country. However, given the sand, there can be no doubt about its power of drifting, and the struggle with it is almost hopeless. The direct road between Nakodar and Shahkot has had to be abandoned, and a new one made through Malsíán on account of huge sand-drifts extending for long distances, blocking the old road and rendering it unfit for the use of carts.

Wild animals. Purser I, § 17.

The District is too fully cultivated to afford much cover for wild beasts and they are practically unknown. A stray wolf, or still more rarely a leopard coming down from the Hoshiárpur hills, is the worst that one hears of. The greatest enemy of the people is the wild pig. In a few places in the Bet, where the jungle is dense and extensive, pigs abound. At night they sally forth and destroy the crops, rooting up large patches apparently out of pure mischief. Many of these animals also come from the marshes in the Kapúrthala State and devastate the crops of border villages. Sugarcane, maize and wheat suffer most, indeed, in some villages the people give as a reason for not growing cane that pigs would not spare enough to repay the cost of cultivation. In the swampy country in the north-west of the Jullundur Tahsíl, pigs are not uncommon. They used to be preserved in the neighbouring Kapúrthala villages in Sikh times by Rája Kharak Singh of Kapúrthala, who was an enthusiastic sportsman. The river pigs are said to go to the hills in the rainy season when the river is in flood and drives them out of their usual haunts. This, if true, is curious. They are also said to swim the river in quest of prey, and there is no reason why they should not. The *nílgáí* is not known in this District. Antelope are met mostly in the west, but comparatively rarely. Hares are almost as uncommon, and even jackals are not at all numerous, and foxes are very rare. However, there must be something to kill, as parties of Chúhrás, accompanied by a pack of curs of various sorts—mongrel, puppy, whelp and hound—may at times be seen beating the cotton and

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cane-fields with a view to securing something for the *pot-au-feu*. Occasionally they hunt the *goh,* a huge lizard, the skin of which is said to make fine shoes. Mungooses abound, and there are parts of the District in which the fields are simply riddled with the holes of field rats. Of feathered game there is no superabundance. The *kunj* does not affect this District much. The river and Beín are frequented by geese, ducks and teal of sorts. The numerous *chambs* and swampy tracts are also visited by them, and snipe are found there too. The black partridge is very rare, the grey is fairly numerous, and so are sand grouse in the season, and quails. Peafowl are seen in most Hindu villages; a common object is the vulture, which congregates round the places set apart for dead cattle. The scavenger kite (*Ill*) is common enough. Huge flocks of ravens at times come down from the hills. The *tilyar*, a small bird with a black back and brown breast, is, of course, well to the fore. Snakes are only too common, though far less so than in most districts. The cobra (Naga tripudians) is well represented; several varieties of this species are recognized. (1), *Támba Bainsí Phulserí* (2), *Machhíál* (3), *Padam* (4), and *Goglás* (6 Centre Machhíál). The common name for all is *Kharapa*, no doubt from the way the Naja stands up (*Khará*) to strike. The *Hamadryad* (Ophiophagus Elaps) is not found. A big snake, called *Bains*, like it, is said to be common in the Dhak, but to be harmless. The Bungarus fasciatus (9) is called *Raoná* or *Gadel;* the Bungarus Caeruleus or Krait (10) *Kaláísh;* the Cullaphis Maclellandii (10), *Harewa* or *Takwa;* Russell's viper (11) (Daboia Russellii) is said to be called *Jausara* or *Guldár.* Mr. Purser believed the *Guldár* to be an innocent snake from the way it was handled before him, and not this viper at all, but it is not unlike Fayrer's plate. The Bengali name of this viper, given by Fayrer, is *Jessur*, which resembles *Jáúsara.* The Echis carinata (12) is known as *Phissí*, and is considered undoubtedly a deadly snake. Its jumping powers are always dilated on as what is most characteristic about it. The Pit vipers (Crotalidæ) seem to be called *Kurundí.* Mr. Purser got the above information from an experienced snake-catcher. He gave at once the native names of most of the snakes figured in the *Thanatophidia of India,* and his classification of the genera was so accurate, that it is almost certain he must have been shown the book before; and so it may be doubtful how far his information was original, and how far accurate as regards this District. Snakes said to be harmless (such as the *Kaudiálá* and *Bhúnslá*) are of many kinds.

Game and other birds.

Snakes.

Trees.

Kíkar.

Shisham.

Pípal.

Bor.

Though there are considerable treeless tracts, yet, on the whole, Jullundur is well wooded. As soon as a well is sunk trees are planted round it to shade the men and cattle when at work. The *kíkar* (Acacia Arabica) and *táli,* or *shisham* (Dalbergia Sissoo), are those most affected. As there are about 27,000 wells in the district, this contribution to arboriculture is not to be despised. At the homesteads there are usually some trees of a superior class grown, if possible round a tank, such as the *pípal* (Ficus religiosa), *bor* (Ficus Indica)

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and *pílkin* (Ficus venosa). The *dhrek* (Melia Azedarach or Sempervirens) is also not uncommon. It grows very rapidly, and is useful in supplying rafters for the flat roofs of houses. The roads and lanes in the immediate vicinity of the village are often flanked by *ber* trees (Zizyphus jujuba), which are common, too, in the fields, and seem to be most grown where the soil is rather light. The *phuláhi* (Acacia modesta) is met everywhere. The *kíkar* and *táli* are not confined to the well enclosure. The former the *ber* and *phuláhi* are found everywhere. The *táli*,is, perhaps, not so common. In the south-east *dhák* (Butea frondosa), called also *chachhra*, still flourishes in the tract to which it has given its name, but is being gradually cleared away. Its leaves have been a great standby to the people in years of drought when the cattle are starving. Palms, *khajúr* (Phœnix dactylifera) are rare, but in the extreme south-east of Nawashahr there are a good many, and also at Lohián, in the far south-west of Nakodar, and in some villages, as Ambgarh and Bhika Nangal near Kartárpur. The Tamarisk, *pharwán* or *farrásh* (Tamarix orientalis) is seldom grown. But there are a good many specimens in the eastern Bet of Phillaur and some in the border villages of Jullundur, in the central east. The *bambúl* (Acacia Jacquemonti) and *banna* (Vitex negundo ?) are occasionally seen. The latter is usually found on the banks of water-courses where it is said to have sprung from seed brought down by the stream, but it is also met in the middle of sand-drifts. The *tút* or mulberry (Morus alba) is not much grown except on the sides of roads. The *jhál* (Salvadora oleoides) is rarely met, but the *jhand* (Prosopis spicigeras still more so. The garden trees are much the same as are everywhere found in Punjab districts with a fair soil and climate, and do not call for any special notice, except the mango, *amb* (Mangifera Indica), which, though largely cultivated in Hoshiárpur, is comparatively rare in Jullundur. The most extensive groves are at Nawashahr, close to the Hoshiárpur border, in somewhat lightish soil, and at Jullundur City; the fruit is the common country kind and has nothing at all to commend it.

Pílkin. Dhrek. Ber. Phuláhi. Dhák. Palm. Tamarisk. Bambúl. Banna. Mulberry. Jhál. Jhand. Mango.

The more common shrubs
Karíl.

The more common shrubs are the following:—The *karíl* (Capparis aphylla) mostly found in soil intermixed with *kankar* nodules overlooking the Bet. It is not of the same importance here as in the south-east of the Province, where in seasons of scarcity its fruit affords a supply of food to the people. So, too, as regards food for cattle the *mallá* (Zizyphus nummularia), the Hindustáni *pálá* or *jhárberí*, has not the same value here that it has there. Nor is it used for fencing enclosures. It is supposed to grow on good land, and is common enough. So, too, is the *a'k* (Calotropis gigantea), but it is a sign of bad, sandy soil. It is considered perfectly worthless, though its fibre, lint and juice are all capable of being turned to use. As fodder it is valueless, being shunned by all animals. In places good hedges are made of the *dandator* (Euphorbia Royleana). It grows 10 or 12 feet high, and with its stout vertical arms covered with thorns is a formidable obstacle. The *nara* (Arundo donax) is occasionally seen about villages. Weavers' shuttles are made of it,

Mallá. A'k. Dandator. Nara.

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Basúti. *Jawán.* *Mahá.* *Chamarbúti.* *Chúra-farosh.* *Harmal.* *Batúá.* *Polí.* Píáji. *Leí Jháú. Pilchí.* *Bílá.* *Jála.* *Karelí. Bhalú.*

as well as hookah-tubes and cotton-spools. It must not be confounded with *narrí*, a hill-plant from which hookah-snakes are made. The *basúti* (Adhatoda vasica) the Hindustáni *bánswa*, is conspicuous with its white flowers, and is met in good loam. It has no value with the peasantry. The camel-thorn *jawán* (Alhagi Maurorum) is not very frequent, but neither are camels. The Hindustáni *jhojhru rom* probably the plant known here as *mahá*. It is a small shrub found in sandy soils. A very common plant is the *chamarbúti*, also preferring a light seed bed, as does the *chúra-farosh* (*churi-fárosh* or Asparagus Punjabensis ?). The *isbund* or *harmal* (Peganum harmala) may also be seen, particularly where old bricks and *kankar* abound. *Batúá* or *bátá* is a very common weed used as a pot-herb (Chenopodium album or Chenopodium murale). The *polí* (Carthamus oxyacantha ?) is another thorny plant, common and conspicuous in the hot weather. These are the shrubs and similar plants of the uplands which are most striking and commonly met. To them may be added the *piáji*, a wild leek (Asphodelus fistulosus), with which ill-tended fields are overrun. In the Bet the *leí*, *jháú*, *pilchí* (one or more species of dwarf tamarisk, Tamarix Disica or Gallica) is abundant in new alluvial land, where it is one of the earliest forms of vegetation. It will grow in what seems pure sand, but is always stunted and never becomes a tree. The *leh* (or *leí*) is a low-growing thorny plant with leaves like a thistle. It is common in river-lands and is fed to buffaloes. A pretty little creeper called *bílá*, with a bluish-purple flower, is also found in moist Bet lands. Among aquatic plants the most important is the *jála* (Hydrilla verticillata), found in the Sutlej, but mostly in the Beín and its tributaries of the second class mentioned on page 12. This is used largely in curing sugar. It is collected by Jhínwars, who in some cases pay the zamíndárs for the right of doing so. *Karelí* and *bhalú* are also aquatic plants similarly used, but of less frequent occurrence.

Grasses.

Sarr.

As agriculture has almost entirely ousted pastoral occupations in Jullundur, the people have not that intimate acquaintance with the grasses which a Jat of the Bár possesses. Excepting a few of the most common, every kind of grass is a *búti* (little plant) and if the inquisitive stranger does not find this definite enough, why it is a *janglí búti*. It is probable the grasses are less numerous here than further west, but still there are many varieties. The *sarr* (Saccharum moonja) grows to a height of about 12 feet, and is abundant in the sandy tracts of Jullundur and Nakodar, and found more or less everywhere. It is said by some that *sarr* thrives only in damp scil where water is near the surface, but this is only partially true. The variety with white flowers is the more common here. The young green shoots supply fodder; the main portion of the stem, called *kána*, is made into chairs and stools and used for thatching; the sheaths of the upper leaves, after separation from them and the *kána*, yield an excellent fibre. But as it is the custom to use the pressed sugarcane stalks for ropes, *múnj*, or the *sarr* fibre, is in small request; it is no doubt simpler to twist the cane-stalks, after wetting them, into a rope, then to cut the *sarr*, break off the lower stalk,

separate the sheath from the upper petiole, burn one end of it and then beat the fibre with a mallet; all of which is necessary with the *múnj* before twisting can begin. Again, the supply of *sarr* is not uniformly distributed, and the fibre would, in most places, have to be paid for either in cash or by devoting land to its cultivation, so the agriculturist is not so far wrong in preferring the cane-refuse to the far more durable *múnj*. But *sarr* has probably a great day before it: the new Baheea sugar-mill destroys the canes and renders their fibre useless for rope-making, and if it drives out the old wooden roller-mill, the people will have to take to *munj*, as the latter will pay better than false-hemp (*san*). But the Baheea mill may be so altered that it will cease to break the canes into little pieces; and if so, *sarr*, which has a bad habit of spreading, and has lately been encroaching in many places seriously on cultivation will, under more favourable circumstances in the future, cease to be a striking feature of many of the Dona villages. A smaller species, called *káhi* (Saccharum spontaneum) is very common in the low-lands along the river and in marshes. It forms in places an almost impenetrable jungle, as the stools are large, close together, and very solid. The same name seems applied to another grass, the *káns* of the Delhi territory, which is found in sandy soil, principally in some villages of the Jullundur Western Dona which have deteriorated, but more or less elsewhere too. It grows to a height of about 18 to 24 inches and has few stalks on one stool. The *garm* (Panicum antidotale) is the tallest grass after the *sarr*. It is a coarse grass with a woody stem, of little value and rare. Next comes *palwán* (Andropogon annulatus), a purple grass, which grows a couple of feet high, is found in good soil and supplies an excellent fodder. But here, as in most, if not all, of Upper India, the best grass is the *khabbal* (Cynodon dactylon) the Hindustáni *dúb*, too well known to need any description. It is looked upon as a sign of good soil. On the other hand, *chimbar*, with which it is not unlikely to be confounded, is said to mark inferior soil. But in the Bár the contrary is said. Both *khabbal* and *chimbar* throw out runners, but the blade of the former is much broader, and the whole leaf-branch larger and flatter than that of *chimbar*, and the stems thrown out at the joints of *khabbal* are horizontal, while those of the other are vertical. *Dháman* (Pennisetum cenchroides) is a good fodder-grass and found in good soil. It is a low vertically-growing plant, with a long black head not unlike the cocks found in meadows at Home and forming the material for a children's game. The name *lamb* (Eragrostis spp.) includes several low, slight, feathery grasses common everywhere. The *dab* (Eragrostis cynosuroides) is the worst of all the grasses. It has long coarse tap roots, and consequently remains green most of the year. It is found all over the district, and is the only grass that can get on at all in those parts of the Bet where *kallar* abounds. As fodder it is almost worthless. It must not be confounded with *dib* or bulrush (Typha augustifolia or T. latifolia). This flag is common in new alluvial land along the river, and grows 8 to 10 feet high. The broad leaves are made into mats which are sold about the country-side. *Panní* (Anatherum muricatum) is another

CHAP. I, A. Physical Aspects.

Káhi. *Garm.* *Palwán.* *Khabbal.* *Chimbar.* *Dháman.* *Lamb.* *Dab.* *Panní.*

CHAP. I, A. **Physical Aspects.** *Kaser.* *Dílá.* *Segni.* *Maina.* river-grass. It deserves mention principally on account of its roots, which are called *khas* and supply the material from which *tattís*, or door screens used for cooling a room by the evaporation of water sprinkled on them, are made. *Kaser* is a rush found in marshy land and common in the Nawashahr Bet under the ridge. *Dílá* is a similar plant. Indeed, according to Stewart, *dílá* is a generic name for the Cyperaceæ. *Segní* is another plant belonging to the Bet. The roots are dug up by poor people and used as food, being ground and mixed with flour or boiled and peeled as potatoes. In the low-lands a plant, which is very common and, as a useful fodder plant may be classed with the grasses, is the *maina* (Medicago denticulata ?). It is rarely grown here as an artificial fodder, and then mixed with other fodder crops.

Fish. A list of the fishes of the Sutlej is given in the Ludhiána Gazetteer. The commoner fishes are said to be the following:—*Ráhú*, *Sáúl*, *Sangárí*, *Morí*, *Malí*, *Parí*, *Dolá*, *Jhajlí*, and *Ghaga*, besides the *Goj* or eel. Fishing is carried on at all seasons of the year, but the begnining of the cold weather is the best time, and the rains the worst. Nets are generally used, the hook and line rarely.

Botany. The flora of the District in no way differs from that of the plains generally. An account of the trees, shrubs and grasses is given in Chapter II, C. (Forests).

CLIMATE AND RAINFALL.

Climate. *Table 2 of Part B.* The climate is, for the plains, temperate. With the exception of the latter half of June, and July if the rains have not come, the heat in ordinary years is not excessive, and hot nights are few. About the end of March the rise in temperature becomes perceptible and goes on till the rains, which usually break the first week in July and clear off about the middle of September, often winding up with a destructive wind-storm called *Agath*. After that the mornings begin to get cool, and by the end of October the cold weather has regularly set in. There is usually rain about Christmas, though latterly exceptions to the rule have prevailed. If not, it is almost sure to come before the end of January. Frosts are light, and occur mostly in the second week of February, after which the cold weather proper ceases, and the high winds announcing the advent of the hot season, begin. As the year goes on these get worse and worse, and more and more dust-laden till May, degenerating at times into regular yellow dust-storms. Hail-storms are not very common, and usually take place in the first quarter of the year. A curious circumstance is the regularity with which atmospheric phenomena, as rain or dust-storms, repeat themselves day after day at just the same hour. The comparatively even temperature is probably due to the highly developed state of cultivation. More than one-fourth of the total area of the district is irrigated, and, even in the summer, the extent of land under crops—cane, cotton and melons, is not inconsiderable. This naturally tends to keep the temperature of the soil, and consequently of the air, more equal than is usual in less developed tracts.

The climate of Jullundur City has since been much improved by the construction of an escape cut which carries off the rainfall drainage from the hills into the Eastern Beín thus protecting Jullundur from excessive floods. The average birth-rate for the ten years ending 1901 was 43 and the death-rate 36; the mortality seems largely to vary with the supply of rain. Thus the years 1891-92 to 1893-94 had an average rainfall of 40 inches and the years 1892 to 1894 a death-rate of 38. Again from 1895-96 to 1899-1900 the average rainfall was 20 inches and the death-rate for 1896 to 1900, 30. The most healthy places in the District are Shahkot, Mahatpur, Malsíán, Nawashahr and Kartárpur; and some of the strongest and most vigorous of the population are to be found in the villages of Jandiála, Bundala, Bilga, Barapind, Rurkah in the Phillaur Tahsíl, at Sarih, Shankar, Shahkot, Vara, Gunnan, Núrpur, Malsíán, and Mahatpur in Nakodar, at Pharala, Jasso, Harzara, Sarhála in Nawashahr, and at Chitti, Lallián, Durulli in Jullundur Tahsíl.

CHAP. I, A.
Physical Aspects.
Health.

Plague.

The history of plague in this District and in the whole of the Punjab dates from the infection of Khatkar Kalán, a village near the Banga-Nawashahr road. The disease is supposed to have been introduced by a Brahman named Rám Saran who returned from Hardwár in a state of high fever on April 28, 1897, and died shortly afterwards, but plague did not assume an epidemic form in the village until the following September. In October the town of Banga was attacked, and by the following July some 70 villages in Jullundur and 16 in Hoshiárpur had been infected. Prompt and vigorous measures were undertaken to combat the disease; they consisted of (1) complete evacuation of the infected village enforced by an inner cordon round the village site; (2) confinement of the inhabitants to the lands belonging to the village, enforced, so far as might be, by an outer cordon round the village boundary; (3) segregation of the sick and contacts; (4) disinfection of the village. In addition an elaborate and searching system of observation was applied to the suspected area and everything was done to encourage the people to submit to inoculation. These measures were received by the people with varying degrees of cordiality; occasionally with hearty co-operation, more generally with passive obstruction, and the opposition culminated in an attack on the police which took place at Garhshankar in Hoshiárpur on April 28, 1898. The police fired on the mob and the town was forcibly evacuated. After this there was no more active resistance to plague operations, the people more and more learnt to recognise their utility, and the figures for the first three years seem to show that the disease was at any rate being held in check.

In the autumn of 1900 the outer cordon was abolished by the orders of the Government of India, and in June 1901 when plague had spread widely over the Punjab the last remnants of compulsion with regard to plague operations were withdrawn. During the year 1901-02 the disease increased at an alarming rate, and at the instance of the Punjab Government a scheme was sanctioned

CHAP. I, B.

History.

for the inoculation on a very large scale of the inhabitants of the infected Districts, 6 European and 2 Native Doctors were attached to the District by whom 82,000 inoculations were performed in the year, without however much effect on the progress of the epidemic. Full information as to the history of plague is to be found in the Report on the Outbreak of Plague in Jullundur and Hoshiárpur, 1897-98, by Captain James, I.M.S., and subsequent annual reports. Durbárs were held in connection with plague measures by Sir Mackworth Young in January 1900 and by Sir Charles Rivaz in March 1902. The following are the cases and deaths for the first six years of the epidemic, in each case from October 1 to September 30 :—

	1897-98.	1898-99.	1899-1900.	1900-01.	1901-02.	1902-03.
Cases	2,702	358	726	3,559	32,895	45,634
Deaths	1,697	212	472	1,711	18,961	25,103

Rainfall.
Tables 3 to 4.

The average rainfall is about 28 inches at Jullundur, 23¾ at Phillaur, 25¾ at Nakodar, and 26½ at Nawashahr. Taking the average of the whole District, 22 inches belong to what may be called the summer rains, and 4 inches to the winter rains. Cyclonic storms are not unknown. In 1875, and again in 1878, they caused widespread floods accompanied by much destruction of property.

Section B.—History.

Early legendary history.

In former times the district or kingdom of Jálandhar comprised the whole of the Upper Doábs from the Ráví to the Sutlej. According to the Padma Purána, as quoted by General Cunningham,[1] the country takes its name from the great Daitya king Dánava Jálandhara, the son of the Ganges by Ocean.

"At his birth the earth trembled and wept, and the three worlds resounded; and Brahmá having broken the seal of meditation, and having perceived the universe lost in terror, mounted his *hansa*, and reflecting on this prodigy, proceeded to the sea * * *. Then Brahmá said 'Why, O Sea! dost thou uselessly produce such loud and fearful sounds?' Ocean replied 'It is not I, O chief of gods, but my mighty son, who thus roars * * *. When Brahmá beheld the wonderful son of Ocean he was filled with astonishment, and the child having taken hold of his beard, he was unable to liberate it from his grasp, but Ocean smiling approached and loosed it from the hand of his son. Brahmá, admiring the strength of the infant, then said 'From his holding so firmly let him be named Jálandhara' and further with fondness bestowed on him this boon—'This Jálandhara shall be unconquered by the gods, and shall through my favour enjoy the three worlds.'

"When the boy was grown up, Sukra, the preceptor of the Daityas, appeared before his father and said to Ocean—'Thy son shall through his might firmly enjoy the three worlds; do thou, therefore recede from Jambudwípa, the sacred abode of holy men, and leave unwashed by thy

(1) C. A. S. R. V. p. 145 seq. Ancient Geography of India, p. [illegible]

waves an extent of country sufficient for the residence of Jálandhara. There, O Sea, give a kingdom to this youth, who shall be invincible. Sukra having thus spoken, * * the Sea sportively withdrew his waves, and exposed, devoid of water, a country extending 300 *yojanas* in length, which became celebrated under the name of the Holy Jálandhara." [(2)]

As Sir Alexander Cunningham remarks this passage undoubtedly embodies a tradition of a time when, as geologists affirm, the sea, stretched in a long arm up the Jullundur Doáb to the neighbourhood of the Hoshiárpur Siwáliks.

The story of Jálandhara as related in the Padma Purána has no special connection with the district and the account of his death is very meagre. According to the local Purána as given by Cunningham, Jálandhara by virtue of the purity of his wife Vrindá was invincible; this being overcome by the fraud of Vishnu, who impersonated her husband, the Titan was then conquered by Shiva who cut off his head; but the severed head still joined itself to its trunk however often Shiva might sever it, till at last Shiva made shift to bury the giant underground. The circuit covered by his body is stated to have been 48 miles and to have corresponded with the pilgrim's route now known as the *Jálandhar tirath*, but Cunningham notes that this route does not, according to the Bráhmans of the present day, include any place south of the Beás except Kalesar. According to local tradition told to Cunningham in 1846, his mouth, still breathing fire, lay at Jawálá Mukhi, his back beneath Jullundur and his feet at Multán where in former days the Beás and Sutlej met. Yet another legend told to Cunningham by General Saunders Abbott, Deputy Commissioner of Kángra, makes Jálandhara a demon who would not suffer the Doáb to be colonized, and was killed by Vishnu who built the town of Jullundur on his back.[(3)] According to the Bráhmans of the present day the top of the head of the Titan lies under the temple of Nandkeshwára Mahádeva at Jindrangol on the Nigwál river. Between this place and Pálampur the pine tree forest is called Vrindávana or "Forest of Vrindá" after the wife of Jálandhar. The head itself is said to be under the Mukteshwar temple in the village of Sunsol, five miles to the north-east of Baijnáth. One hand is placed at Nandikeshwára (that is on the top of the head) and the other at Baijnáth (near the head) while the feet are at Kalesar on the left bank of the Beás river to the south of Jawálá Mukhi. The legend of Jálandhara will be found in some detail at page 367 of "Hindu Mythology, Vedic and Puránic" by the Rev. W. J. Wilkins, Calcutta, 1882. Mr. Purser mentions that the existence of a tank called after Jálandhara's queen Barindapar, though now known as Gupha, is also used to prove that he founded the city. Another account makes Jullundur the capital of Lava or Lo the son of Ráma, previous to his founding Lahore.

The materials for a history of the tracts which now form the Jullundur District are scanty in the extreme and, for the period

(2) Col. Vans Kennedy from the Uttara Khanda of the Padma Purána,—Researches in Mythology, Appendix, p. 457.

(3) Cunningham A. S. R., V., p. 147.

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History.
Early legendary history.

anterior to the Muhammadan invasion, and such facts as have come down to us relate rather to the town of Jullundur itself than to the territories which encircled it. The earliest historical mention of Jullundur occurs in the reign of Kanishka, the Kushana, who ruled from Kábul to the present United Provinces. There met, at his instigation, at Kuvana near Jullundur about 100 A. D. a council of Buddhist teachers,[4] which set itself the task of collecting and arranging the sacred writings of Buddhism and bringing about a reconciliation and agreement between the different sects. At this council the sacred texts were no longer written in the ancient Pali or Magadha tongue but in Sanskrit, and, as the Southern Buddhist Church refused to follow this innovation or to recognise the authority of the Council, the Council of Jálandhara marks the final schism between the Northern and Southern Churches.

The Council of Jálandhara

The kingdom of Jálandhara.

Apart from this isolated event, the earliest fact of importance in the history of Jullundur is the establishment of the Rájpút kingdom there. The date of this is absolutely vague. The tradition preserved by Cunningham states that after the Mahábhárata Susarma Chandra, a Rájpút of Somavansi descent, who had held the district of Multán, and had fought on the side of Duryodhana against the five Pándava brothers, retired with his followers to the Jullundur Doáb and founded there an extensive kingdom, embracing the whole of the "plain country between the Beás and Sutlej, and all the hill country lying between the Rávi and the frontiers of Mandi and Suket, to the south of the Dhaoladhár mountains." This kingdom was known as that of Jálandhara or Trigartta, Trigartta being the name for the country watered by the three rivers Sutlej, Beás and Rávi. The name of Trigartta is found in the Mahábhárata and in the Puránas, as well as in the Rája Tarangini or history of Kashmír. It is also given as synonymous with Jálandhar by Hema Chandra, who says :—*Jálandharas Trigarttáh Syuh* (Jálandhar, *i. e.*, Trigartta). And the Triganda Sesha has *Báhlikáscha Trigartaka*, which Lassen renders by Bahlici i idem sunt ac Trigartici, but here the name should be Bahika, as we know from the Mahábhárata that Báhi and Hika were the names of two demons of the Beás River, after whom the country was called Bahika.[5]

This kingdom of Jálandhara or Trigartta is of undoubted antiquity. When visited by the Chinese pilgrim Hwen Thsang, in the seventh century, it is said to have extended 167 miles from east to west and 133 from north to south, thus including the hill states of Chamba, Mandi and Suket, and Satadru, or Sirhind, in the plains. The Rája of Jálandhara, Utito, (whom Cunningham identifies with the Adima of the genealogies and with the Atr Chandra of the Baijnáth inscription) was tributary to the Rájás of Kanauj, and Harsha Varddhana of Kanauj placed that traveller, on his return journey, under Utito's protection, who was to escort him from Prayág to the Punjab.[6] Seven generations or about 175 years later, the inscrip-

(4) Buddhist Art in India, Grunwedel, p. 18.

(5) Cunningham A. S. R., V., p. 148. Pentapotamia Indica, p. 52, see also Wilson's Vishnú Purána, p, 198 and Note 122.

(6) Cunningham A. S. R., V., p. 151, Julien's Hweng-Thsang, 1,259.

tion in the temple of Baijnáth at Kiragrama, dated A. D. 804, mentions Jaya Chandra as Rája of Jullundur. Towards the end of the 9th century Kalhana Pandit records the defeat of Prithvi Chandra, Rája of Trigarta by Sankara Varmma of Kashmír, and Indu Chandra is afterwards noticed by the historian of Kashmír as a contemporary of Ananta, who reigned in Kashmír from 1028 to 1081 A. D.(7)

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History.

The kingdom of Jálandhara.

The capital of the kingdom of Trigarta or Jálandhara was generally Jullundur, Kángra being also an important stronghold; but Rashíd-ud-dín following the celebrated Arab geographer Abu Rihán al-Biruni (A. D. 970-1039) makes Dahmála, the modern Núrpur, the capital of Jullundur.(8) A list of the kings of Trigartta is given in Cunningham's Archæological Survey Reports, V., 152. They lost their fort of Kángra to the Muhammadans in the reign of Muhammad ibn Tughlaq, but forty years afterwards, at the time of Timur's invasion, they had regained their independence and kept it until the time of Akbar, when they again became feudatories of the Delhi Empire.(9) Henceforward the hill territories of Kángra were all that was left of the kingdom, and the Rájpút chiefs of Kángra and the neighbouring hills still claim to be the representatives of the line of Susarma Chandra.

Jullundur under the Muhammadans.

Jullundur, according to the Diwán-i-Salmán(10) was taken by Ibrahím Shah the Ghaznivide and its capture was followed by that of Dhangán which was evidently within the hills and across the river from Jullundur and from which the enemy are said to have been driven into the Ráwa or Rávi. This seems to refer to the fort of Dahmahri or Dhameri, now named Núrpur after Núrjahán, the Damál of the Taríkh-i-Alfi, and the Rudpál of Farishta, and if so, the date is fixed as 472 H. (1179 A. D.) by the latter author, or 9 years later (481 H. or 1188 A. D.) by the former. It was certainly a fief of the Dehli kingdom in the reign of Muizz-ud-Dín Bahrám Sháh, (1240-42). A College was established in the town at an early period for in 1246 the Sultán Násir-ud-Dín spent the Id-ul-zuhá there. From this time, the plains portion of the old kingdom of Jálandhara appears to have remained under Mussalmán rule, though the former reigning family maintained their authority in the hills. In one of the numerous Mughal invasions during the reign of Ala-ud-dín Khalji we find the invaders under Dua defeated near Jullundur by Ulugh Khan and Zafar Khan in 1297.(11) When the house of Tughlak had fallen in consequence of the sack of Delhi by Timur (1398), and had been succeeded by the Sayyids (1414—1450), the country fell into a very disturbed condition and insurrectionary movements were frequent. In 1416 A. D., Malik Tughan assassinated the Governor of Sirhind, but was driven into the hills by Malik Daud and Zirak Khan. In 1417 he returned with a considerable army and besieged Sirhind. Zirak Khan was

Khizr Khan (1414-1421).

(7) The Ráj Tarangini, Book V., verses 144-5, VII., v. 150.
(8) E. H. I. I., 62.
(9) Cunningham, A. S. R., V., 145.
(10) A series of poems in praise of the Ghaznivide monarchs, the author of which died A. D. 1126 or 1131, or about 40 years after the close of Ibrahím's reign. E. H. I., IV., 520, 521.
(11) E. H. I., III, 71, 162.

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Khizr Khan (1414—1421).

sent against him by Khizr Khan of Delhi; and on his approach he retreated towards the hills but was overtaken at Pail, and compelled to expel the murderers from his camp, to pay a heavy fine and to give his son as a hostage.[12] He was then, it is stated, allowed to retain possession of Jullundur.[13] In 1419, the Tárikh-i-Mubárak Shahi[14] mentions Túghán, "Ráís of the Turk-bachhas of Jálandhar" of Jullundur, as aiding Sultán Shah Lodi, Governor of Sirhind and uncle of Bahlol Lodi, against a pretender, who had assumed the name of Sarang Khan, and raised a rebellion in the mountains of Bajwárah near Hoshiárpur, which were then dependent on Jullundur. In Rajab 823 H. (A. D. 1420) Túghán again rebelled against Khizr Khan, besieged Sirhind, and overran the country as far as Mansúrpur and Pail. Malik Khair-ud-dín was sent against him from Delhi and was joined at Samana by the forces of Zirak Khan, and Túghán retreated, crossing the Sutlej at Ludhiána, but the river being low, the royal forces followed, on which he fled into the country of Jasrath Khokhar, and his fief was given to Zirak Khan.[15] In the following year

Mubárak Shah III (1421—1434).

(1421) we find Zirak Khan, now Governor of Jullundur, obliged to withdraw into the fort of Jullundur on the approach of Jasrath Khokhar, who after a raid upon the country south of the Sutlej, had recrossed the river, and marched against him. Jasrath encamped on the East Beín, but in the course of negotiations got the Governor into his own hands and carried him off prisoner. He next besieged Sultán Shah Lodi in Sirhind, but on the approach of the new Emperor Mubárak Shah raised the siege and released Zirak Khan at Ludhiána. Jasrath then crossed the river and seized all the boats so that Mubárak could not follow until the river fell after the rainy season came to an end, and then having sent part of his force round by Rupar afterwards crossed with his whole army. Jasrath fled first to Jullundur and thence in succession across the Beás, the Rávi and the Chenáb, to Telhar in the hills, his strongest place which is said to have been destroyed by the royal army under the guidance of Rai Bhim of Jammu. Jasrath, however, after the Shah had returned from Lahore to Delhi, was able to take the field again against the Governor of Lahore and Rai Bhim, and in A. D. 1428, after compelling Malik Sikandar Tohfa, the Governor, who had marched to the relief of Kalanaur, to retreat on Lahore, he recrossed the Beás, and attacked Jullundur. He was however unable to take it, as it was a place of much strength, and returned to Kalanaur.[16] In 835 H. (A. D. 1431-32) he defeated Malik Sikandar, on the Beín, near Jullundur, took him prisoner, and afterwards laid siege to Lahore. An army being sent from Delhi, he retreated and Nasrat Khan was placed in charge of Lahore and Jullundur; in August 1432 Jasrath returned and attacked him but was worsted. In the Muharram of 836 H. (September 1432)

(12) E. H. I., IV., 49. | (13) Briggs' Farishta I., p. 510. | (14) E. H. I., IV., pp. 51, 52.

(15) E. H. I., IV., pp. 52, 53. In the Punjab Chiefs, pp. 573 and 577, Jasrath is made out to be a Gakkhar and called Jastar Khan, brother of Malik Tátár Khan. Mr. Purser says that the Khokhars in Jullundur do not mention him, but they date their settlement here from the time of the Sayyid Kings. This is negative evidence in favour of Jasrath being a Gakkhar. See Punjab Notes and Queries for September 1884, p. 141.

(16) E. H. I., IV., pp. 66, 67.

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Malik Allah Dád Lodi, who was sent to relieve Nasrat Khan, was attacked by Jasrath near Jullundur and obliged to flee into the mountains.[17]

Mubárak Shah III (1421–1434).

Lahore was now taken by Shaikh Alí, Governor of Kábul under Shahr-ullah, the grandson of Timúr, but in Shawwál it was recovered by Mubárak Shah, who placed Imád-ul-Mulk in charge of Lahore, Jullundur and Dipálpur.[18]

Muhammad Shah (1435–1444).

In 1441 Muhammad Shah confirmed Bahlol Lodi of Sirhind in the Governorship of Lahore and Dipálpur, and sent him against Jasrath. But Bahlol came to terms with the Khokhar chief, revolted, and remained independent, and finally, in 1450, became sovereign of Delhi.

Baber (1526–1530). Purser II, § 3.

On Bábar's fourth invasion of India, in 1524, he gave Jullundur and Sultánpur in *jágír* to Daulat Khan Lodi, at whose instigation he had come. In 1525-26, in his final invasion, Babar does not appear to have entered the Jullundur District. He crossed the Beás in pursuit of Daulat Khan, who had revolted, near Káhnúwán, and marched down the Jaswant Dún, taking Malot, Kotila and other forts on his way, and crossed the Sutlej near Rupar. It was on this occasion that Diláwar Khan, son of Daulat Khan, joined Bábar, coming up through Sultánpur and Kochi, which may, perhaps, be identified with Kauja, a Muhammadan Jat village in Jullundur, on the Hoshiárpur border.

Humáyún (1530–1556).

In 1540, Humáyún was expelled by Sher Shah. His retreat was covered at Jullundur by his brother, Mirzá Hindál, who was finally obliged to retire before the Afgháns who crossed the Beás at Sultánpur. On Humáyún's return, in 1555, Bairám Khan was sent against an Afghán detachment at Hariána, in the Hoshiárpur District, and after driving it back on Jullundur he advanced and occupied that town and the surrounding country. On the defeat of Sikandar Súr at Sirhind and his flight to the hills, Shah Abu Maálí was sent to Jullundur to hold him in check; but instead of staying there, he advanced to Lahore and thus gave Sikandar Súr an opportunity of collecting an army and making another effort to secure his throne. In consequence, Akbar was sent in charge of Bairám Khan to the Punjab and advanced by way of Sirhind, Sultánpur and Hariána on Kalánaur, while Sikandar Súr withdrew to Mánkot. After receiving the submission of the Rája of Kángra, Akbar took up his residence at Jullundur, where among others, Kamál Khan, a grand-nephew of Jasrath Khokhar before mentioned, waited on him and was well received. Akbar was now called to the east to meet Hemú, and during his absence Sikandar Súr defeated Khizr Khan, Governor of Lahore, at Chamiárí, which may be the village of that name in the extreme north of the Jullundur District. This disaster necessitated the return of Akbar, who had defeated Hemú at Pánipat. Sikandar Súr was forced to return to Mánkot, which was taken after a siege of six months. In 1560 Bairám Khan, who had been appointed Khan Khánán on Akbar's accession,

Akbar (1556–1605).

(17) E. H. I., IV., pp. 74, 75. (18) E. H. I., IV., pp. 75-77.

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Akbar (1556-1605).

and had been virtual sovereign, lost his power and withdrew w the avowed intention of proceeding to Mecca. On the way, ho ever, irritated at some further events, he changed his intenti and going to Dipálpur, he collected troops and prepared to atta Jullundur. He advanced by way of Tihára, where a party of friends under Walá Beg were defeated, by Abdulla Khan, Mugh and shortly after he himself was brought to action and beaten Atgah Khan, at Gunáchaur, a large Rájpút village about ten mi north-west of Ráhon. After this action Bairám Khan fell back fort Tilwára, on the Beás, where he finally submitted to Akb During Akbar's reign Jullundur was one of the mint cities, but o copper was coined at it. The great settlement made by Todar in Akbar's reign is described below in Chapter III, C.

ángír (1 -1627).

Shortly after the accession of Jahángír (1605), his son Pri Khusrau rebelled, and, leaving Agra, withdrew to Lahore *viâ* De He was besieging the citadel of Lahore when he heard of arrival of the Emperor's advance-guard at Sultánpur, and at o marched for the Beás. When he reached Bhairowál, on that riv the imperial forces had already crossed, and a battle took place which he was totally defeated. During Jahángír's reign, Núrma was practically refounded by his consort, the famous Núr Jah who is said to have been brought up there, and who had the *se* constructed. Kartárpur, the hereditary residence of the Sikh Gu was founded in 1588 by Gurú Arjan, whose father, Guru Rám D obtained the site from the Emperor Jahángír.

Sháhjahán. (1627-1658)

Under his successor, Sháhjahán, the *serai* at Dakhní was bu and, apparently, the high-road between Delhi and Lahore was out and provided with wells, milestones (*kos-minárs*) and ot conveniences for travellers. In this and the previous reign m was done to improve the country, and many villages were found among which some of the *bastís* about Jullundur, and the town Phagwára, called originally Sháhjahánpur, may be mention The modern town of Phillaur dates from the reign of Sháhjal when its site, then covered with ruins, was selected for one of *serais* on the Imperial road from Delhi to Lahore.

Firmness of Delhi power in the 17th century.
Purser II, § 13.

During the rest of the seventeenth century Jullundur remai firmly attached to the Delhi Empire. The district was, no do affected by the rebellions and rival claims to the throne which matters of general history, and it can hardly have escaped b disquieted by the disturbances caused by the Sikhs in the neighb hood, to the south of the Sutlej. But the lower part of the Do not physically of such a nature as to make it a favourable field rebellion, and the Muhammadan population was too predominan give the Sikhs much encouragement to select Jullundur as the s of their efforts. With the death of Aurangzeb, in 1707, the em began to approach its fall, but it may be doubted whether t was any marked weakening of authority till the invasion of N Shah, in 1739. *Sanads* of Muhammad Shah (1719—1748) are rare, and from them it would seem that the administrative mac

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Firmness of Delhi power in the 17th century.
Purser II, § 13.

officials, *Karorís, Faujdárs, Náib-Faujdárs, Chaudhrís* and others, and were certainly not looked upon as waste paper by the persons to whom they were granted. A very interesting *sanad* in the possession of the Zaildár of Híún is one given by Sayyid Abdulla Khan, Prime Minister of Farrukhsiyar, apparently in the second year of the reign of that Emperor (1713—1719), in which a number of villages in the Dárdak parganah are enumerated as belonging to the *zamíndárís* of certain persons. Nádir Shah's invasion, culminating in the sack of Delhi, completely destroyed the power of the empire. Nominally its authority continued for about twenty years longer, but its resources had been so diminished that it was incapable of asserting its rights or even defending itself successfully against the numerous enemies who now started up in all directions. Among these were the Sikhs, who had been crushed for a time, when their leader Bánda was defeated, and his forces nearly exterminated, by Abdul Samad Khan, Governor of the Punjab, in 1716.

The Sikhs to the death of Hargovind (1469 to 1708).
Purser II, § 14.

Sikhism was founded by Nának, a Bedí Khatrí, who lived from 1469 to 1539, and was the first of the ten recognized Gurús, a list of whom with their dates of accession is given in the margin. Though one of his cardinal principles was that his disciples were not to withdraw from the world, yet neither he nor his three immediate successors—Angad, a Tihan Khatrí, Amr Dás, a Bhalla Khatrí, and Rám Dás, the first of the seven Gurús who were Sodhí Khatrís, interfered in political matters to very considerable extent. They were spiritual leaders, not the secular chiefs of a semi-theocratic commonwealth. The fifth Gurú, Arjan, commenced the systematic organization of his adherents, and appears to have been mixed up in the rebellion of Prince Khusrau against his father, the Emperor Jahángír, in 1606. In any case, he was imprisoned as a dangerous person on this occasion, and died the same year. But it was under his successor, Hargovind, that a complete change took place in the character of Sikhism. He armed his followers and became a military leader under Jahángír, by whom he was imprisoned. He was not released for a long time and then soon got into trouble with the imperial officers in the Punjab, and going into open rebellion was engaged till his death in petty warfare with the local authorities. The Sikhs remained firm in their allegiance to him, and his religious reputation increased with time. Arjan had systematized the offerings of his disciples, and Hargovind had organized his adherents, and thus the Sikhs, at his death, formed an *imperium in imperio* with a fixed fiscal and political system. Hargovind died peacefully in 1645, and was succeeded by Har Ráe who took the part of Dárá Shikoh in the contest for supremacy between that prince and his brothers, which ended in the dethronement of Sháhjahán (1658) and the succession of Aurangzeb. Har Kishen, a child of six years of age, succeeded Har Ráe, and died in 1664. The next Guru, Tegh Bahádur, led a restless life,

Nának (Bedi)	... 1469
Angad (Tihan)	... 1539
Amr Dás (Bhalla)	... 1552
Rám Dás (Sodhí) ...	... 1574
Arjan „ ...	... 1581
Hargovind „ ...	... 1606
Har Ráe „ ...	... 1645
Har Kishen „ ...	... 1651
Tegh Bahádur (Sodhí)	... 1664
Govind Singh „	1675-1708

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The Sikhs to the death of Hargovind (1469—1708). Purser II, § 14.

and finally became a popular robber-chief. He was seized, and executed at Delhi in 1675. His successor was Gōvind Singh. He reformed the system of Nának, instituted the ceremony of "Páhul" by which initiation into the Khálsa, or the chosen people, that is, the whole body of his spiritual followers takes place; abolished caste distinctions and taught that war was the most meritorious occupation for his adherents. Having matured his plans, he commenced open opposition to the imperial power about 1695, and for ten years was engaged in warfare, with varying success, with the Governors of Lahore and Sirhind, not indeed in the Jullundur Doáb, but in the vicinity of it to the south of the Sutlej. About 1705, or 1706, he was completely defeated, and two of his sons were put to death at Sirhind. He fled to the Deccan, and was taken into service by Bahádur Shah, the successor of Aurangzeb, in 1707. Next year he was killed by an Afghán on the banks of the Godavery. He was the last of the Gurús, but as political leader was succeeded by Bánda, a *Bairágí*, who proceeded to the Punjab, defeated Wazír Khan, the Governor of Sirhind, sacked Sirhind, put to death the slayers of Govind Singh's sons, and ravaged the country on both sides of the Jumna below the hills, practising the most horrid barbarities on those who were unfortunate enough to fall into his hands. Next he marched through the Jullundur Doáb across the Beás, destroying all the villages on the road. He then returned to the south of the Sutlej. In a short time he was driven out of the east of the Punjab by Bázíd Khan, Governor of Sirhind, and his nephew, Shams-ud-dín Khan, Governor of Jullundur, and obliged to take refuge in the hills on the other side of the Rávi; and an officer, Isá Khan, was deputed to resettle Jullundur. The dissensions following on the death of Bahádur Shah, in 1712, were favourable to the Sikhs, who established themselves near Gurdáspur, defeated the Governor of Lahore, and again attacked Sirhind. Finally, however, as before stated, Abdus-Samad Khan brought the Sikhs to action, defeated and captured Bánda (who was put to death at Delhi under circumstances of the most revolting cruelty in 1716), and completely crushed the Sikhs, so that they were scarcely heard of in history for a generation.(19) But though the Sikhs were temporarily subdued, the *Khálsa* was not dead. It waited only for a favourable hour to rise with renewed vitality, animated by bitter hatred for the sufferings it had endured and encouraged by the memory of triumphs in the past.

Bánda, 1708—1716.

The Sikhs from the invasion of Nádir Shah to the expulsion of the Afgháns, 1738—1769. Purser II, § 15.

The hour was not long delayed, for the empire, rotten at the core, and torn by internal dissensions, was falling before the attacks of the Mahrattas. Under the rule of Abdus-Samad Khan and his son, Zakaria Khan, known better by his title, Khan Bahádur, the Sikhs were indeed prevented from any organized resistance on a large scale, and robbery was rendered dangerous by the action of a movable column; but after the invasion of Nádir Shah (1738-39), during which he put Núrmahal to ransom, they again appeared in arms, but after a temporary success were utterly

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defeated by Adína Beg, who had been appointed Governor (*Faujdár*) of the Jullundur Doáb and *Názim* of the hill country to the north of Lahore and Amritsar by Zakaria Khan. The defeat took place in 1743, apparently in the neighbourhood of Eminábád, near Gujránwála; some of the more important Sikh Chiefs, as Jassá Singh Ahlúwália, were engaged. Two years later he and the Bhangí Chiefs were again defeated (this time to the south of the Sutlej near Muktsar), and obliged to fly to the hills. But in spite of these disasters, the tide had already turned,, and in 1747 the Sikhs are found as allies of the empire in resisting the Afghán invader, Ahmad Shah, who had been incited to invade India by Shah Nawáz Khan, Governor of Lahore, in order to assist him against his brother, Yahyá Khan, who had the support of the Delhi Court. When Ahmad Shah came, Sháh Nawáz Khan repented of his treason and opposed him, but was defeated. Adína Beg and the leaders of the more important Sikh Confederacies, which will be noticed hereafter, were also opposed to the invader, who was finally defeated in 1748, near Sirhind, by Moyan-ul-Mulk (known also as Mír Mannú), the son of the Grand Vizier, and obliged to evacuate the Punjab. Mír Mannú became Governor of the Punjab, and ruled from 1748 to 1752, retaining Adína Beg as his deputy in the Jullundur Doáb. This official was a man of marked ability, but much more intent on his own aggrandizement than careful for the interests of the State, and he was always ready to intrigue with any power that appeared likely to prove useful to him. From policy he never proceeded to extremities against the Sikhs, though he occasionally found it expedient to coerce them and show them that it was to their advantage to be on good terms with him.

Battle of Eminabad, 1743.

Battle of Muktsar, 1745.

Although the Sikhs had rendered good service against Ahmad Shah, they did not discontinue their insurrectionary movements on his retreat, and Mír Mannú was obliged to take the field against them; while Adína Beg was actually attacked by the Ahlúwálias near Hoshiárpur. In 1748, Ahmad Shah again invaded the Punjab, but was bought off. A third time the Duráni monarch came, when Mír Mannú, who had become independent of Delhi, had withheld the tribute due to Kábul. On this occasion, Adína Beg practically left his chief unsupported, and the latter was totally defeated in 1752; but was retained as Governor by Ahmad Shah. Adína Beg now saw his advantage in a more zealous policy, and being deputed to bring the Sikhs into order, defeated them at Makhowál. In this battle he was supported by the bulk of the Rámgarhia Confederacy. He, however, still temporized, and gave the Sikhs favourable terms, and, indeed, took many of them into his pay. Mír Mannú died the same year, 1752, and the governorship of Lahore was held by his widow, Murád Begum, on the part of the Afghán King, till 1755, when she was treacherously seized by her son-in-law, the Vizier of Delhi.

Second and third invasions of Ahmad Shah.

Battle of Makhowál 1752.

This led to the fourth invasion of Ahmad Shah, during which he plundered Núrmahal and slaughtered its inhabitants. Adína Beg, who seems to have assisted the Vizier and to have been put in nominal charge of the Punjab, escaped to the hills, and encouraged

Fourth invasion of Ahmad Sháh.

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Fourth invasion of Ahmad Shah.

the Sikhs to resist the Afgháns. After plundering Delhi, Ahmad Shah retired, leaving his son, Prince Taimúr, as Governor of the Punjab. Adína Beg, who had been at times roughly handled by the Ahlúwália Sikhs, now joined their leader, Jassa Singh, and with his assistance, in 1756, took possession of Jullundur and defeated the Afghán General, Sarbuland Khan, who had been left in charge. Where arms were of no avail Adína Beg succeeded by bribery in escaping the vengeance of Prince Taimúr, with whom he seems to have temporized, now posing as his very humble servant, and again beating his troops. On his way back to Kábul Ahmad Shah had pillaged and burnt Kartárpur, a sacred city of the Sikhs, nine miles to the north-west of Jullundur; and the following year, 1757, the Sikhs, under Gurú Badbhág Singh, with the connivance of Adína Beg, in revenge, treated Jullundur similarly But though supported by the Sikhs, Adína Beg found his position precarious, and called in the assistance of the Mahratta leader, Ragoba. The Mahrattas expelled the Afgháns, occupied the whole of the Punjab, and made Adína Beg the Governor of that province, in 1758. But the Sikhs were as little submissive to the Mahrattas as they had been to their predecessors, and it was only in Adína Beg's old charge, the Jullundur Doáb, that there was anything like order. At the end of 1758, Adína Beg died leaving no son to succeed him.

Death of Adína Beg, 1758.

Battle of Pánipat, 1761.

Next year Ahmad Shah invaded India for the fifth time, drove out the Mahrattas, and at the battle of Pánípat, in 1761, destroyed for ever their chance of being again masters of the Punjab. He then returned to Kábul, leaving Buland Khan Governor of Lahore and Zain Khan Governor of Sirhind. The Sikhs were now so strong that they began to build forts all over the country. They defeated Khwája Ubed, who was in command at Lahore, and shut him up in that town. In 1762, Ahmad Shah appeared for the sixth time, and falling on the combined Sikh forces at Barnála near Sirhind, where they were engaged in hostilities with Zain Khan, inflicted on them the most terrible defeat they had ever experienced. This great battle is known as the *Ghalúghárá*—a word of uncertain derivation, but probably connected with *gharl*, a channel cut by running water, *lohú*, blood, and *ghár*, the same as *gharl*—and meaning a great destruction of life, massacre or ruin. However, when Ahmad Shah had gone back to Kábul, leaving Saádat Khan Governor of Jullundur, they came together again, and in December, 1763, defeated and slew Zain Khan near Sirhind. This victory established Sikh independence; and though Ahmad Shah returned in 1764 and again in 1767, when he made the Katoch Rájpút Chief Ghumand Chand Governor of Jullundur, he did not recover any substantial power; and as far as the Jullundur Doáb is concerned, Afghán sovereignty, even in name, ended in the latter year.

Battle of Barnála, 1762

Battle of Sirhind, 1763.

The Sikh Confederacies. Purser II, § 16.

In reality the era of the Sikh Confederacies (*misl*), which succeeded that of foreign domination, had begun in this Doáb in 1759, immediately after the death of Adína Beg. The Sirdárs of Jullundur all date the acquisition of their estates from *Sambat* 1816, or A. D. 1759. The confederacies were the Sikh form of the feudal

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system. The leaders of the confederacies had under them minor chiefs, and those again their subordinates, till the common soldiers were reached. The country conquered by the confederacy was parcelled out among the chiefs for the support of themselves and their armed retainers, principally troopers, for footmen appear to have been held in no account. The greater chiefs divided their lands among their subordinate chiefs, and these again assigned villages to their dependants for their support. Various tenures springing from the system were known as Pattídárí, Misldárí, Tábadárí and Jágírdárí.[20] It is not possible to say when the confederacies had their first beginning. The germs of them existed early. The leaders, of some of the confederacies at least, each with his band of retainers whom he supported partly by robbery, partly by selling their services, partly from the income of his estates, were in the field long before they acquired the territory needed for their permanent support under the feudal system; and till then, and till the foreign yoke had been shaken off, the confederacies were simply gangs of robbers or bands of mercenary soldiers. When independence was secured, all the confederacies were looked upon as forming one commonwealth; but they were constantly at war with each other, and the stronger were ever trying by force or fraud to make themselves masters of the possessions of the weaker. Inside the confederacies, each Sirdár, or Chief, obeyed his superior lord just as long as he thought fit. If he felt strong enough, he would declare himself independent, or transfer his services to another chief, or even to another confederacy. It is usual to reckon twelve confederacies:—(1) the *Nikáís*, (2) the *Nishánias*, (3) the *Kanhaias*, (4) the *Sukarchakias*, (5) the *Shahíds*, (6) the *Bhangís*, (7) the *Phúlkíáns*, (8) the *Ahlúwálias*, (9) the *Rámgarhías*, (10) the *Faizullapúrias*, (11) the *Krorá Singhias*, (12) the *Dalawálás*. The *Nikáís* and *Nishánias* had no connection with the Jullundur Doáb. The *Kanhaias* for some time held a large tract in the upper part of the Doáb, from which they had ousted the *Rámgarhias*. In their wars with this confederacy, it is probable that both they and the *Sukarchakias* did at times penetrate into Jullundur. The *Sukarchakias* ultimately, in the person of Ranjít Singh, became masters of the whole of the Doáb, but till then the scene of their history lay mostly outside it. The *Shahíds* were so called because their leaders were killed in action with the Muhammadans and thus became martyrs. Among them was one Díp Singh, whose head was severed from his body in an encounter with the imperial troops; but some say this happened to Sadá Singh (who appears to have been his nephew), at Dakoha, near Jullundur. Whoever it was, he went on fighting for more than a mile, some say two or three miles, and some a week, after it happened. The connection of the *Bhangí misl* with Jullundur was almost equally slight. Lehna Singh, a principal leader of one branch of this confederacy, was a native of Mustápur, a village in this district, about four miles north-east of Kartárpur. But he ran

Kanhaias

Sukarchakias.

Shahíds

Bhangís

[20] See the detailed account of the Sikh feudal system given in Prinsep's "Origin of the Sikh Power in the Punjab and Political Life of Mahárája Ranjít Singh," pp. 28 *et*, Calcutta 1834.

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away from home at an early age, and as he was adopted by a resident of the Amritsar District, his connection with Jullundur ceased. The *Phúlkiáns*, too, had little to do with this Doáb. The Chaudhrís of Phagwára were considered at one time in some measure under the patronage of the Patiála Rája, whose cousin, Bíbí Rájindar, was married into this family; but in reality they did much more for Patiála than it did for them. Another lady of the Patiála family was married to a son of Tárá Singh, Ghaiba, of Ráhon. The *Phúlkián* State of Jínd obtained a *jágír*, in 1826-27, in Jullundur, from Ranjít Singh,[21] and was connected by marriage with the Sirdárs of Phillaur. The Sirdárs of Aláwalpur, in Jullundur, owed their position, to a great extent, to their connection with Nábha. Otherwise this confederacy needs no further notice. The remaining five *misls* had large possessions in this Doáb. The *Ahlúwálias*, of whom the Rája of Kapurthala is the head, have had their history written in detail in the *Rájás of the Punjab*, and as their possessions lay for the most part outside the Jullundur District, there will be little to say about this, perhaps the greatest of the Sikh confederacies, and that little can be best introduced when the other *misls* are being considered.

Ahlúwáliás.

Rámgarhias. Purser II, § 17.

Jassa Singh is usually looked upon as the founder of the Rámgarhia confederacy, and he was certainly the first who made it famous. He belonged to the carpenter caste, but it does not appear that he ever worked as a carpenter himself. His family belonged to the Lahore District. He took service, in 1752, with Adína Beg, and with all the leaders of the confederacy, except one, Tárá Singh, helped him, in the same year, to defeat the Ahlúwálias, Kanhaias and Sukarchakias at Makhowál. Adína Beg is said by one account to have given him charge of a large tract in the Jullundur Doáb, of which he subsequently became master. But, however this may be, in about four years Adína Beg was driven out of Jullundur by Prince Taimúr, on which Jassá Singh left him, and built or restored a fort at Amritsar, called the Rám Rauní (from which the *misl* takes its name), which was demolished shortly afterwards by Adína Beg. On the death of the latter, Jassá Singh acquired large possessions in the north of the Bári Doáb, and then crossing the Beás, conquered a considerable tract in the north-west of the Jullundur Doáb, and took tribute from the Chaudhrís of Phagwára. He here came into collision with Sirdár Mansá Singh of Garhdíwála, who belonged to the Dalawála confederacy. In 1776, the Ahlúwálias, Kanhaias and Sukarchakias attacked the Rámgarhias, took all their country, and drove Jassa Singh across the Sutlej, where he remained for seven years, living partly by robbery, and partly by selling his services to anyone who wanted them. In 1783, the Kanhaias had grown too powerful to please the Sukarchakias, and the latter, in alliance with Rája Sansár Chand of Kángra, recalled Jassá Singh, who, after some fighting, recovered his old territory.

On his death, in 1803, his son, Jodh Singh, succeeded. He assisted Lord Lake, in 1805, when the latter entered the Doáb in

(21) This consisted of Músápur, Mahrampur, Malpur, Garcha, Lodipur and another village now included in Músápur, all in the present Nawashahr Tahsil.

pursuit of Holkar, who had plundered some fifty of the Rámgarhia villages. On Jodh Singh's death, in 1816, the family began to quarrel, and Ranjít Singh, being asked to arbitrate, took all their possessions for himself. These lay mostly in the Dasúya Tahsil of the Hoshiárpur District and in the extreme north of Jullundur, and will be noticed in more detail hereafter.

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The Faizullapurias.

The Faizullapurias, also called Singhpurias, belonged to the Amritsar District. The founder of the confederacy was Kapúr Singh, and it was called after his village, Faizullapúr, which he renamed Singhpur. Kapúr Singh was early a Sirdár. He was at Jullundur in 1730, when he took Jassá Singh, Ahlúwália, under his protection, to whom he subsequently made over the leadership of the Sikh forces. When Adína Beg instigated the Sikhs to plunder Jullundur, in 1757, Jassá Singh took possession of the city, but the Afgháns who occupied the neighbouring fortified villages, or *bastís*, offered a stubborn resistance, and defended themselves for nearly two years. They then found they were not strong enough to stand alone and resolved on calling in to their assistance Khushál Singh, nephew of Kapúr Singh (whom he had succeeded in 1753), and agreed to pay tribute. Accordingly Khushál Singh came, and Mián Sharf-ud-dín (great grandson of Shekh Darwesh, after whom one of the *bastís* is called), who was the principal leader of the Afgháns, put him in possession of the *bastís* and also of the fort of Lámbra, seven miles south of Jullundur. Next the Ahlúwálias were expelled from the city, and Khushál Singh occupied himself in bringing the country into order and consolidating his possessions. During his lifetime his son, Budh Singh, built the fort at Jullundur. Khushál Singh was succeeded by Budh Singh in 1795. In September, 1811, Diwán Muhkam Chand, on the part of Ranjít Singh, supported by the Rámgarhia and Ahlúwália Chiefs, took Jullundur and other forts, as Bulandpur, three miles north of Jullundur, and Pattí, in Hoshiárpur, and obliged Sirdár Budh Singh to fly for safety to Ludhiána. The family had large estates to the south of the Sutlej, and is still in possession of part of them, but the Jullundur territories, which comprised the southern part of the Jullundur Tahsil, and extended into the south-west of the Hoshiárpur Tahsil, and probably included part of the Dasúya Tahsil, were lost for ever. The account of how the Faizullapúrias obtained Jullundur is taken from the *Bárah Misl*, but is evidently not in all respects accurate, as it makes out they were in possession from 1759 or 1760, while as late as 1762 Saadat Khan held Jullundur as Governor under Ahmad Shah, Duráni. But the Afghán occupation may have been only temporary. Another account says that, on the death of Adína Beg, the Katoch Rája and the Chiefs of Jullundur put Diwán Bishambar Dás, Adína Beg's minister, in possession, who was shortly after killed at Shekhúpur in resisting the attack of the Faizullapurias and Jassa Singh, Ahlúwália, into whose hands Jullundur then fell. The latter Chief voluntarily made over the country to Khushál Singh and himself withdrew. The Ahlúwálias obtained Bastí Sháh Kulí and Bastí Nau at a much later date.

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The Faizullapurias seem to have made themselves masters of Jullundur about 1762.

The Krorá Singhias or Pajgarhias. Purser II, § 18.

This confederacy was divided into two branches, the Krorá Singhias or Kalsías and the Shámsinghias. The latter belonged to the Umballa District, and do not concern us; but the former were in great force in the Jullundur Doáb as well as further south.

Krora Singh.

Krorá Singh, one of the founders of the *misl*, was a Birk Jat (some say a Khatrí) and belonged originally to the Faizullapúria confederacy. He made himself independent, and took possession of Hariána and Shám Chaurásí in the Hoshiárpur District, and had lands also in the north of Jullundur, where the confederacy is still represented by the Sirdárs of Laroya and Naugajja, in Jullundur, and of Sirhál Kázián, in Nawashahr. He was killed at Azimabád in the United Provinces, and was succeeded by

Baghel Singh.

Sirdár Baghel Singh, who returned to the Punjab and acquired the country about Talwan, in the south-west of the Phillaur Tahsil. Talwan was part of the country occupied by the Manj Rájpúts (*vide* Section C), and was held by Mián Mahmúd Khan, of that tribe, when the general break-up occurred in 1759; he had a few hundred troopers of his own, but he was under the protection of Krorá Singh. The Talwan territory was shut in on one side by that of the Sirdárs of Núrmahal, who were subordinate to the Ahlúwália chief, and on the other by branches of the Dalawála confederacy, and was very circumscribed. When

1767.

Ahmad Shah made his last invasion, in 1767, and halted at the Sutlej, the Sikhs, as was their usual custom, retreated to a considerable distance, and Mián Mahmúd Khan took this opportunity to make himself master of the imperial *serai* at Núrmahal, which had strong high loop-holed walls of brick and stone. When Ahmad Shah left, the Sikhs returned, but the Rájpúts continued to hold the *serai* for several years. The Sikhs then collected and besieged it. Mián Mahmúd Khan's son succeeded in reinforcing the garrison, but provisions and ammunitions were deficient, for his *diwán*, or minister, who was a Khatrí, had, according to tradition, sold his stores and appropriated the proceeds. Baghel Singh was now asked for help. His forces were dispersed, and all he could do was to send his nephew, Hamír Singh, with 300 horse to co-operate with the Rájpúts, who had collected about 2,000 footmen. With this force Hamír Singh tried to pass a convoy of supplies through the Sikh lines, but in the battle that ensued he was beaten, wounded and taken prisoner. Out of respect for Baghel Singh, the Sikhs made Hamír Singh handsome presents and sent him in safety to Talwan. Finally, after a siege of 33 days, the garrison was reduced to the last extremity by hunger and had to surrender. Four days later Baghel Singh came up, and at once attacked the fort of Shamsábád belonging to the Núrmahal Sirdár, Diwán Singh, and took it. He then asked Mián Mahmúd Khan for ground to build a fort of his own, and suggested that Talwan was the most suitable place. The Rájpút chief had no choice but to agree; and with such zeal did Baghel Singh work that he had a strong fort

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built in a month.[22] He next arranged the tribute the country was to pay him, and set off in the direction of Delhi to see what he could pick up there. He had an officer, named Sukhú Singh, whom he employed in harrying the country about Jínd, Rohtak, and Gohána, till ultimately Sukhú Singh became so powerful that he declared himself independent. But the old "jackal," Baghel Singh, was more than a match for him, and having by fair words got him into his power, promptly imprisoned him. Finally they became reconciled, and on Baghel Singh's death Sukhú Singh became manager to his two widows. The usual disputes take place between the ladies, and Sukhú Singh becomes master of Talwan. In the end, Ranjít Singh took Talwan and their other possessions, in the cold weather of 1809-10. The elder Sirdární had recently died, and the younger, Rám Kaur, had to fly to Ludhiána for safety. Mr. Purser was not able to find out when Baghel Singh died, but it was very early in the 19th century, if not in 1799. He was succeeded as head of the Krorá Singhias by Jodh Singh of Kalsía, who obtained *Shám Chaurásí* and some other of his villages.

The Dalawála Confederacy.

Purser II, § 19.

None of the eleven confederacies already noticed had its origin in the Jullundur Doáb. But the remaining one of the twelve, that of the Dalawálas, was founded in the extreme south-west of Jullundur, near the junction of the Beás and Sutlej. It was one of the most powerful of the *misls* and, according to one account,[23] could put between 7,000 and 8,000 horsemen into the field. This number is probably a maximum; and must include the forces of all chiefs who at any time belonged to the confederacy, though they may have afterwards become independent; but with this proviso, and considering the wide extent of the Dalawála possessions, which included almost the whole of the three southern tahsils of Jullundur, parts of Hoshiárpur, Ferozepore, Ludhiána, and Ambala, and reached as far south as Thánesar and Ládwá, it is not likely that there is any serious exaggeration in this estimate. The confederacy derives its name from the village of Dala, which is now part of the Kapurthala State, and lies a little to the north-east of Lohíán, on the Jullundur and Ferozepore high-road. But, though called after this village, the Dalawála confederacy had its origin in the neighbouring village of Kang, which belongs to the Nakodar Tahsil, and lies between two and three miles south of Lohíán, on the south of the Beín stream. Tárá Singh, Ghaiba, was the founder.[24] He was a very poor man and a goat-herd; his goats

(22) A *sanad* from Baghel Singh, of S. 1833 (A.D. 1776-77), dated from Camp Talwan' probably fixes the date.

(23) Umballa Regular Settlement Report, Southern parganahs, p. 13. The figures in the Umballa Report seem based on Prinsep's *Runjeet Singh* (pp. 29-32), except as regards the Rámgarhias.

(24) There is another account, according to which the confederacy owed its origin to one Gulába, a Khatrí of Daliwál, a village near Dera Bába Nának, on the Rávi, in the Gurdáspur District, whose shop was robbed, and he reduced to poverty, so that he had to become a robber in order to gain his living; and it was only on his death that Tárá Singh, one of his followers, became the leader of the *misl*. But there is plenty of internal evidence to show that the former version is correct and the other wrong. According to the latter, *ghaiba* is a Punjabi word, meaning one who talks too much and talks nonsense; and poor Tárá Singh got his title because he was addicted to this bad habit; in fact Tárá Singh, Ghaiba, means Tárá Singh the Babbler. Leaving out of consideration the difficulty that there is no such letter as *gh* in Punjabi, it seems highly unlikely that Tárá Singh, who, after Ranjít Singh and Jassa Singh, Ahlúwália

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were stolen by a famous Gujar robber, Sulemán, and his few household effects were carried off to pay the King's taxes; and then Tárá Singh went to Dala and became a Sikh, taking the *páhul* from one Gurdiál, a Talhan Khatrí, and commenced life again as a robber. He was a Kang Jat himself, but in his gang, besides other Kangs, such as Chart Singh of Gándhrán, near Nakodar, Tárá Singh, Kákar, Dargáha Singh, Dharm Singh and Kaur Singh, cousins of Tárá Singh, Ghaiba, there were some Badecha Jats (sons of the Chief's sister) who belonged to the Mánjha, and on being left orphans had come to Kang. These were Mán Singh, Dán Singh and Suján Singh. Now the first object of a man who became a Sikh with the intention of becoming a Sirdár, was to get a sword, and the next was to get a horse. At first Tárá Singh's companions were badly provided with these necessaries, but fortune threw some troopers of Ahmad Shah in their way, and the Sikhs showed the greatest zeal in conducting them across the Beín, leading their horses and carrying their arms; but did not think it necessary to return these when they got to the other side of the river. Thus equipped Tárá Singh prospered, and his band grew, and at last he and his men went off to Amritsar and joined the Ahlúwálias and Singhpúrias who were plundering the country. When Míránpur, a town which seems to have been situated near Sirhind, was sacked by the Sikhs, Tárá Singh acquired much booty and returned to his
1763. home in the Jullundur Doáb. He was also probably present at the capture of Kasúr, in the Lahore District, which had already taken place in the same year in which Sirhind fell and Zain Khan was slain. Some say that, it was Tárá Singh, Kákar, of this confederacy, who killed Zain Khan at the battle of Sirhind, but this seems a mistake. Before this Tárá Singh, Ghaiba, had become a chief of
1760. note. In 1760[25] he had crossed the Sutlej and in the Ferozepore District conquered the *iláka* of Dharmkot, which he kept for himself, and *iláka* Fatahgarh, which he made over to his cousins, Dharm Singh and Kaur Singh. On his return to the Doáb he took Dakhní, which was held by Sharf-ud-dín, an Afghán of Jullundur, who has been already mentioned. He then marched into the east of the District and took all the country about Ráhon, and fixed his residence at that town. He next returned and occupied the neighbourhood of Phillaur, which finally went to Tárá Singh, Kákar. From Phillaur he went to Dakhní, and when Suján Singh, Badecha, was killed by a musket ball when taking Nakodar from the Manj Rájpúts, Tárá Singh, Ghaiba, stepped in and occupied the town himself; but he provided amply for the Badechas, who are now represented by the Sirdárs of Sháhkot and Dhandowál in the south-west of the Nakodar Tahsil. He also acquired all the country about Mahatpur, and took Kot Bádal Khan, near Talwan;

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was the most capable of all the Sikh chiefs, should not have been able to hold his tongue. Another derivation is from the Arabic word *ghaib*, meaning mysterious or concealed; and the title was given to him because he was almost superhumanly clever. His first exhibition of his cleverness was in passing his flock of goats across the swollen Beín by help of a *mahal*, or the endless band to which the earthen buckets of a well are fastened.

(25) The Ferozepore Regular Settlement Report says 1760 (p. 13) Dargaha Singh was killed in 1763 at Harike, and it was probably after his death Dharmkot and Fatehgarh were acquired, as otherwise he would have got a share with his brother.

but the latter seems afterwards to have fallen into the hands of Mián Mahmúd Khan and his protector, Baghel Singh, Krorá Singhia. On the other side of the Sutlej, Tárá Singh was in possession of part of the Ludhiána District, including the strong fort of Ghumgrána; it is uncertain when he acquired this territory, but it was probably after the battle of Sirhind, in 1763, when this confederacy extended its dominions so much to the south of the river[26]. Tárá Singh's personal estates were confined to the Jullundur District and Ghumgráná; elsewhere the members of the confederacy were practically independent. The Dalawála Chief was on intimate terms with the Phúlkián family of Patiála, as Bíbí Chánd Kaur, daughter of Rája Amar Singh of that State, was married to his son, Dasondha Singh, and so was constantly engaged on one side or the other in the incessant domestic disputes of the Patiála reigning house. In 1772, he with numerous other chiefs, came to the assistance of Amar Singh when the latter's half brother, Himmat Singh, had rebelled. In 1778, when the Rája had been defeated by Sirdár Harí Singh of Siálba, supported by Sirdár Jassa Singh, Rámgarhia, Tárá Singh was one of the chiefs who hastened to his help; another ally from Jullundur was Bíbí Rájindar of Phagwára. Harí Singh had originally belonged to the Dalawála confederacy, and probably Tárá Singh was not sorry to get a chance of taking revenge for his successful claim to independence. In 1779, when the Delhi Court made an attempt to recover the Málwa country, Tárá Singh joined the other leaders of the Khálsa in resisting the Vizier, Nawáb Majd-ud-daula Abd-ul-Ahd, and the attempt ended in failure. On the death of Amar Singh, in 1781, the Dalawála Chief backed up the rebellion of Sirdár Mahán Singh, against Rája Sáhib Singh, who was the brother of Bíbí Chánd Kaur, Tárá Singh's daughter-in-law. But he soon deserted the rebel Sirdár, who was then obliged to surrender. About 1788, Siálba and Patiála had become fast friends and attacked the Singhpúrias, who had been encroaching on the Siálba territory. But Tárá Singh was still opposed to his former dependants, and, with other chiefs, interfered and prevented any serious injury being done to the Singhpúrias. On this occasion Maler Kotla was on the Patiála side, which Tárá Singh apparently did not forget, for in 1794, he supported Bedí Sáhib Singh in the religious war he preached against the unhappy Afgháns of that State. However, neither did Patiála forget their former assistance, and by bribes and threats the invaders were got rid of. A little before, in the same year, the Mahrattas invaded the cis-Sutlej States and were

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1772.
1778.
1779.
1781.
1788.
1794.

(26) The family tradition says he also acquired the Márí *iláka* in Ferozepore, but the facts appear to be these. Two brothers, Bir Singh and Hamír Singh, took Kot Kapúra and Márí. The latter fell to the lot of Bír Singh. His granddaughter, Desán, was married to Sadha Singh, Kákar, of Phillaur. She succeeded her father at Márí. In 1786, Diwán Nánú Mal of Patiála attacked Kot Kapúra and Márí, when Ráni Rattan Kaur, wife of Sirdár Tárá Singh, Ghaiba, with Kaur Singh, Kang, of Fatehgarh, came to the rescue. Some of the Mári villages on this occasion passed to Hari Singh and Albel Singh, nephews of the Ráni. When Diwán Muhkam Chand, in 1806 seized the country, Albel Singh entered the service of Sirdár Dalel Singh of Malod. Hari Singh died, and his sons went to live at Mat, 20 miles south of Márí, as simple zamíndárs. The Punjab Chiefs (p. 552) says Hari Singh and Albel Singh were brothers-in-law of Tárá Singh, Ghaiba.

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1807. Dalawála confederacy. In 1807, Ranjít Singh crossed the Sutlej and attacked the Rájpút fort of Naráingarh in the Ambala District. Tárá Singh, Ghaiba, accompanied him, got ill, and died on his way home,* during the siege. His death was kept secret while the body was sent in all haste to Ráhon to be burnt. But the funeral rites had scarcely been performed, when the Sikh army appeared before Ráhon, whither Ranjít Singh had hastened to make himself master of his old ally's possessions. According to Cunningham (p. 144, Ed. 1849), Tárá Singh's widow, Ráni Rattan Kaur, "equalled the sister of the Rája of Patiála in spirit, and she is described to have girded up her garments and to have fought, sword in hand, on the battered walls of the fort of Ráhon." No doubt Rattan Kaur would have faught Ranjít Singh or any one else with the greatest pleasure; it would not have been the first time she had led on her troops; and, according to tradition still current in the country, she was never so happy as when at the head of a body of horse; but though some pretence of defending Ráhon and Nawásháhr was made, real resistance was out of the question, and the Dalawála possessions on this side of the Sutlej passed, practically without a blow, into the hands of the representative of the Sukarchakias. Tárá Singh, Ghaiba, is said to have been 90 years old when he died, and he was head of the Dalawálas at least 44 years. In character he appears to have been simple in his tastes, and in private life singularly amiable and good-natured, though it may be doubted whether he was of that exemplary piety which the author of the *Barah Misl* attributes to him. He was evidently the favourite hero of this chronicler, as page after page is devoted to anecdotes showing the good heart of the fine old chief. With the agriculturists he was especially friendly and ever ready to enquire into their grievances. Nominally, we are told, they paid him one-fourth or one-fifth of the crops, but in reality he took one-tenth. In domestic affairs he was as unhappy as most Sikh chiefs, and, if possible, surpassed Ranjít Singh in philosophical indifference to family disgrace. He was evidently

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a man of great ability, courage and energy, and probably, in moral qualities superior to the Sikhs of a later generation. For other Dalawála Chiefs see Purser II, §§ 22, 23.

The plain country of the Jullundur Doáb in 1807-8.

Purser II, § 24.

In Appendix B of the Rájás of the Punjab is given a statement of Chiefs possessing territory in the plain country of the Jullundur Doáb. This statement refers to the year 1807-08, it would seem, though it is said to refer to 1750; probably 1807-08 was considered as the Vikramdityan year which would be 1750 A. D. The following is the statement as far as it refers to the Jullundur District:—

Names of the Chiefs.	Parganah.	Revenue.	Grand Total.	Forces.		Remarks.
				Cavalry.	Infantry.	
		Rs.	Rs.			
Succoo Singh* ...	Tallawun ...	10,000	10,000	40	...	Talwan. Sukú Singh.
Sirdar Futta Singh, Ahlu.	Ditto ...	1,45,000	...	...	...	Fattah Singh, Ahlúwália.
Ditto ...	Shakoopoor	2,65,141	...	...	...	Shekhúpur.
Ditto ...	Sultapoor	61,105	...	7,000	...	Sultánpur.
Ditto ...	Badshahpur	70,031	...	...	...	There is a village of this name 7 miles west of Kartárpur in Kapurthala.
Ditto ...	Hydeabad	7,011	...	...	...	Hadíabad represents Phagwára.
			6,38,483			
Boodh Singh, Fyzulaporia	Jalandhar	4,75,504	...	...	...	Sirdar Budh Singh, Faizullapúria.
Godh Singh, Ranigurria.	Meanee ...	11,991	...	...	...	Sardár Jodh Singh, Ramgarhia.
Ditto ...	Ryhimabad	4,604	...	...	...	
Ditto ...	Acberabad	91,450	...	...	...	
Ditto ...	Naw Nungal	51,021	...	...	...	
Dewan Mokum Singh	Darduck Rahoo.	6,11,510	4,66,779	...	...	Diwan Mohkam Chand, Dardak Ráhon.
Ditto ...	Nakodur ...	31,101				
			6,42,611			
Churrut Singh† ...	Noormuhal	50,111	...	150		

* Dependent on the wife of Bhungel Singh (Baghel Singh, Krora Singhía).

† Dependent on Futta Singh, Ahluwália.

Extension of Lahore authority.

Purser II, § 25.

This list was drawn up in 1808, and it is stated that it is incorrect in some particulars. There are some evident errors which it has not appeared worth while to correct. Thus, when this statement was prepared the whole of the Dalawála possession had been absorbed, and made over to Diwán Mohkam Chand. The Faizullapúriás were the next to lose their estates, in 1811. Five years later, in 1816, the Rámgarhiás were despoiled. In 1825, Fateh Singh, Ahlúwália, had fled across the Sutlej, and his estates in the Jullundur Doáb had been confiscated. On his return, in 1827, when he and Ranjít Singh had become reconciled, they were mostly given back. Phagwára was again confiscated in 1836, but immediately restored. The Krora Singhiás lost Talwan, with Shergarh and Hariána, as before related, in 1809-10. Jodh Singh, Kalsía, had already died, in 1818, at Multan whither he had accompanied Ranjít Singh to the siege. His estates were resumed n the time of his son, Sirdár Sobha Singh, in 1831 (S. 1888).

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First appearance of the English in the Jullundur Doáb.

Purser II, § 26.

But before the Confederacies had been absorbed by Ranjít Singh, the English had already appeared in the Jullundur Doáb. In 1805, Lord Lake, in pursuit of Holkar, crossed the Sutlej[27] and advanced to the Beás. At the end of that year, the Mahrattas, who had not been received with any cordiality by the Sikhs, came to terms with the English and returned home, while the latter withdrew to the North-West Provinces.

From the fall of the Confederacies to British annexation.

Ibid § 27.

It has been said that the Sikhs of the Jullundur Doáb were only partially under the rule of Ranjít Singh, and that their leader was the Ahlúwália Chief; but, however weak Ranjít Singh's authority may have been in the Doáb compared with elsewhere, it was quite strong enough for all practical purposes of enforcing service and collecting revenue. Still, though Ranjít Singh broke the power of the great chiefs, he did not proceed to extremities against their feudal subordinates. These were mostly left in possession of a considerable portion of their estates, and in return were obliged to supply a proportionate number of men for the army, and, in some cases, to render personal service. The rest of the country was either given on a similar tenure to other followers of the Sikh Government or was held by *Názims* or Governors who were appointed by the ruler of the day, and who paid, or rather agreed to pay, a certain revenue for the country committed to their charge. The first *Názim* of the Jullundur Doáb was Diwán Mohkam Chand. An account of this able man, the Commander-in-Chief of Ranjít Singh's army, will be found at page 551 of the *Punjab Chiefs*. When he was away on service, the Doáb was managed by his son Moti Rám. In October 1814, the Diwán died, and was succeeded by Moti Rám.[28] He held the appointment till he was made Governor of Kashmir, in 1819, and his place in Jullundur was taken by his son Kirpa Rám. In 1826, the latter considering himself ill-used by Rája Dhyán Singh of the Jammú family, brought only 50 horsemen to the Peshávar expedition instead of his whole contingent. Ranjít Singh at once took away the government of Jullundur from him, and made it over at first to Fakír Azíz-ud-dín, and then to Sirdár Desa Singh, Majíthia. In a year and-a-half, Kirpa Rám was again taken into favour and was appointed to Kashmir, where he remained till 1831, when he again fell before the enmity of Dhyán Singh. Moti Rám, who had been appointed to Jullundur, also succumbed at the same time, and his place was taken by Shaikh Ghulám Muhi-ud-dín, one of his followers. This man was the first of the Governors known as the Shaikhs, who are of evil repute on account of the merciless way they exacted the last farthing from the people. Ghulám Muhi-ud-dín appears to have practised his extortions in person in Kashmir, and by deputy in Jullundur. After one year, the people raised such an outcry at his oppressive administration that he was recalled, and Misr Rúp Lál, another object of dislike to Rája Dhyán Singh, was sent in his place to Jullundur and Hoshiárpur.

(27) Lord Lake appears to have crossed at Phillaur, the Mahrattas at Karíána about 5 miles p the river.

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From the fall of the Confederecies to British annexation.

Purser II, § 27.

He had his faults, but his taxation was generally light, and he was one of the best of the Sikh Governors in any part of the Punjab. His head-quarters were at the town of Hoshiárpur. In 1839, Ranjít Singh died, and the Jammú family at once had the Misr recalled, and Ghulám Muhi-ud-dín was again deputed to this Doáb. In April, 1841, he was sent with his Jullundur levies, chiefly Muhammadans, in company with Rája Guláb Singh, another member of the Jammú family, to restore order in Kashmir, where the Sikh troops had mutinied. His place in Jullundur was taken by his son, Shaikh Imám-ud-dín Khan; but he, too, soon left for Kashmir appointing his relations, Shekhs Karm Bakhsh and Sandhí Khan his agents in the Doáb. They held the post till, at the end of the first Sikh war, the country between the Sutlej and Beás was ceded to the British. The second administration of the Shaikhs was just as oppressive as the first. It may be noted here that the Faizullapúria estates were not put under Diwán Mohkam Chand at first, but were administered for four years by Núr-ud-dín, brother of Fakír Azíz-ud-dín. In the long period of forty years, during which Jullundur was more or less subordinate to the Government of Lahore, scarcely any remarkable event occurred in the southern part of the Doáb that has not already been narrated. An exception must be made as regards the case of Bikrama Singh and Atr Singh, Bedís, which will be hereafter related (Section C) and which necessitated the despatch of an army to restore quiet in the country about Dakhní and Malsíán, near Nakodar. In the first Sikh war, the Jullundur Doáb, though the principal prize of the victors, was not the scene of any remarkable military event. The army of Sirdár Ranjodh Singh, Majíthia, marched through the Doáb and were joined by the troops of the Ahlúwália Chief. They crossed the Sutlej at Phillaur on the 17th January, 1846, and after a temporary success at Badowál, were totally defeated by Sir Henry Smith at Aliwál, eleven days later, and driven across the Sutlej at Ghug, a couple of miles south of Talwan. The Sikhs retreated to Phillaur, (which was abandoned by its garrison), and then dispersed. After the battle, the main body of the English army marched for Sobraon, while Brigadier Wheeler crossed the river in pursuit of the Sikhs, also near Talwan, and advanced on Phillaur and occupied the fort, the key of which had been made over to him at Talwan by Chaudhrí Kutb-ud-dín, who for this service got a pension and afterwards a grant of waste land, where the village of Kutbiwál now stands. The Zaildár of Phillaur is the Chaudhrí's son. From Phillaur the English marched to Jullundur.

From annexation to the Mutiny.

Ibid § 28.

On annexation, the Jullundur Doáb was formed into one Commissionership, to which Mr. John Lawrence (afterwards Lord Lawrence) was appointed. Cantonments were built at Jullundur, Phillaur, Nakodar and Kartárpur, in the present Jullundur District. Jullundur is still a large cantonment, but the other three places were abandoned; Nakodar and Kartárpur in 1854, and Phillaur in 1857.

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From annexation to the Mutiny.
Purser II, § 28.

One of the most important duties of the Commissioner and his subordinates was to see that the forts, with which the District was studded,[29] were pulled down. This was a procedure highly distasteful to some of the Sikh Chiefs. Sirdár Lehna Singh, Majíthia, managed to put off the demolition of the Darúlí fort for two years, his agent solemnly declaring the walls and bastions had been pulled down. But when Mr. Lawrence went to the spot he found nothing had been done. Finally he had to employ his own workmen, and the Sirdár had to pay a goodly sum on account of their wages. Probably the Chiefs had an eye to future contingencies, and the second Sikh war (1848-49) was not long in breaking out. The Jullundur District was not the scene of any military operations in this war, though some fighting took place in the adjoining District of Hoshiárpur. However, if the *Chár Bágh-i-Punjáb* is to be believed, it was a native of Jullundur who struck the first blow in the outbreak which led to the annexation of the whole of the Punjab, for the soldier who wounded Mr. Vans Agnew as he was inspecting the fort at Mooltan, was Amír Chand, *alias* Chojir, a resident of Phillaur. For the first two years after its cession by the Sikhs, the Jullundur Doáb, known till 1863 as the Trans-Sutlej States, was subordinate directly to the Supreme Government, but afterwards it was placed under the chief authority at Lahore, to whom, whether known as Resident, Board of Administration, Chief Commissioner or Lieutenant-Governor, it has remained subordinate ever since. The people of the Punjab were sick of fighting and robbery, and when they got the chance settled down at once to peaceful pursuits. In 1848, a writer notes, the Jullundur District was more secure than that of Jessore; while another, apparently from personal knowledge, says crime against the person or property scarcely exists (*Calcutta Review*, X, 1). When the Sikh Army, which had arrogated to itself the title of Khálsa, was finally crushed at Gujrát, the rest of the Punjab showed itself equally anxious for rest, and such tranquillity soon prevailed that, in 1852, the movable column which had been kept in Jullundur was reduced. Provincial capitals usually fall off in importance, (unless they have special natural advantages), as the means of communication are improved and the power of the central government becomes more consolidated; and so, not long after annexation, it was noted that the town of Jullundur was declining (Administration Report, 1851-53, para. 500). Till the Mutiny nothing of any importance occurred in the District; but mention may be made of the erection of the present Church in Cantonments, which took place about 1852, at a cost of Rs. 22,000, of which Rs. 12,000 were private subscriptions.

The Mutiny in Jullundur.

When the Mutiny of 1857 occurred, Phillaur was occupied by some of the 3rd Native Infantry. Part of the regiment was at Ludhiána. At Jullundur, the 6th Light Cavalry, the 36th and 61st Native Infantry and some Native Artillery were stationed.

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[29] There are remains still recognizable of 35 brick and 138 mud forts.

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History.
The Mutiny in Jullundur.

The 8th Foot and Horse with a troop of Artillery were the European garrison. Brigadier Hartley was in command, but was succeeded by Brigadier M. C. Johnstone before the actual outbreak occurred at Jullundur. The Civil Officers were the Commissioner, Major Lake, the Deputy Commissioner, Captain Farrington, the Assistant Commissioner, Mr. S. S. Hogg, and the Extra Assistant Commissioner, Mr. G. Knox. The District was of importance, as one of the main lines of communication between the Punjab and Delhi passed through it, and was commanded, where it crossed the Sutlej, by the Phillaur fort; and besides, being rich in agricultural resources, it was able to supply ample means of carriage and other necessaries of an army in the field. When news of the outbreak at Meerut arrived, on May 12th, 1857, Major Lake was not at head-quarters, but Captain Farrington was present at a council held by Brigadier Hartley, at which it was determined to secure Phillaur and to establish telegraphic communication with it. Mr. Brown, the Superintendent of Telegraphs, had the telegraph at work by 10 o'clock the same evening, and by 3 A.M. next morning the native troops had been replaced by 150 men of the 8th Foot. Two guns were taken from Phillaur to Jullundur and with the two already there were placed under a guard of the same regiment. Two guns were equipped for service in any part of the District where required. The tahsíl at Jullundur City was strengthened to serve as a fort; the men of the Sher-Dil police battalion were called in from the district; the treasure was placed under an European guard, and all the European inhabitants were brought together. The Rája of Kapúrthala, [30] Randhír Singh, was asked for help; but there was no need to ask, as, on the first intimation of the outbreak at Meerut, he proceeded to Jullundur with all the troops he could collect, and with his brother remained there the whole of the hot weather. To his influence the peace of the Town and District was largely due [31].

The Civil Treasure, ordinarily kept under a sepoy guard at the kutchery was transferred to the 8th Regiment, but afterwards, by the orders of Brigadier Johnstone, placed in charge of the two Native Infantry Regiments in equal shares, while new remittances were forwarded to Phillaur. As the guard of the 36th Native Infantry remained staunch to the last, only Rs. 5,000 were lost when the storm broke. There was no lack of evidence to show that a mutinous spirit was abroad in the native regiments. Constant fires had occurred in the Cantonments (which are nearly four miles from the City and Civil Lines), and other signs of bad feeling had been manifested; but the military authorities disregarded these warnings, placed confidence in their men, neglected an opportunity for disarming them, and when the crisis came were found unprepared. At 11 P.M. on June 7th, a fire broke out in Cantonments.

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[30] The Ahlúwália Sirdár had been given the title of Rája for good services rendered during the Second Sikh War.

[31] He subsequently sent a detachment to Hoshiárpur, and in all supplied 1,200 infantry, 200 cavalry and 5 guns. In 1858, when the Jullundur Doáb was no longer in danger, he, accompanied by his brother, Bikrama Singh, marched with his troops to Oudh where they did excellent service.

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History.

The Mutiny in Jullundur.

When the officers went down to extinguish it, they were fired on and many of them wounded, some mortally. All the native troops, with the exception of the artillery, which opened on the mutineers with grape, and of fractions from each regiment, were in open mutiny, the cavalry being the worst offenders and urging on the infantry whenever the latter seemed to waver. Some of the native soldiers showed much courage and devotion in saving the lives of their officers. The object of the mutinous troops was now to get to Delhi; and as the City, Civil Station and Jail lay in the opposite direction and were, moreover, guarded by the Kapúrthala troops, they escaped unharmed. The mutineers are supposed to have left Jullundur in two bodies about 1 A.M. on June 8th. One went off in an orderly manner towards Hoshiárpur, and marching 130 miles in 54 hours, made good its escape along the hills. The second and larger party made for Phillaur, which they reached the same morning. Here they were joined by the 3rd Native Infantry, and got a boat with which some of them crossed the river and brought over more boats, and the whole party crossed during the day. [32] Local reports say the crossing was effected at Kariána and Lisára, five and nine miles respectively up the river, and this seems correct. On the south side of the Sutlej they were encountered by Mr. Ricketts, the Deputy Commissioner of Ludhiána, with three companies of the 4th Sikhs under Lieutenant Williams, two Nábha guns and some irregular match-lock men and troopers; but he was unable to prevent them advancing on Ludhiána and taking possession of the fort. In their hurry they had left Jullundur without laying in a supply of ball cartridge, and were disagreeably surprised to find plenty of guns and powder at Ludhiána but no shot, not even musket-balls. From Ludhiána they went to Dehlon, and thence to Maler Kotla, where they arrived on the morning of the 10th. They then proceeded into the west of the Karnál District, passing close to Patiála and obliging the Rája, who had gone with his troops to the assistance of the District Officer at Thánesar, to return to guard his own capital. In Karnál, the people, while strongly sympathizing with the mutineers, thought it right not to neglect the opportunity of robbing them. In the end, they succeeded in reaching Delhi, where we find, a couple of months later, the officers of the 3rd regiment petitioning about their being unfairly treated and the King taking no notice of their complaint. The action of the military authorities at Jullundur was as weak after the outbreak as before it. No pursuit was attempted till 7 A.M. on the 8th of June, when the sun was well up, though as the troops were despatched in such light marching order that neither rations nor servants to cook were sent with

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(32) Ghulám Nabi, Zaildár of Phillaur, is the son of Chaudhri Kutab Dín who handed over the keys of Phillaur fort on its abandonment by the Sikhs in 1846. When the 3rd Native Infantry fell in to join the Mutineers Ghulám Nabi, then a lad, with his father and a body of

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them, an earlier start might have been possible. General Johnstone says the troops did start before 7 A.M., and could not have been sent sooner because he did not know till 3-30 A.M. in what direction the mutineers had gone, and some time was needed for laying in supplies, &c. The troops did their best. They got to Phillaur the same evening, a distance of 24 miles, which was good work in June. But unfortunately they were always a march behind the enemy. When he was at Phillaur they were at Phagwára; he had reached Ludhiána when they got to Phillaur; Dehlon, when they entered Ludhiána; and Maler Kotla, when the pursuit ceased at Dehlon, on the morning of June 10th. The 8th Foot returned the same evening to Ludhiána and thence to Jullundur, where it afterwards joined General Nicholson's movable column and assisted in disarming the 33rd and 35th Native Infantry Regiments at Phillaur, on June 25th. The 33rd Native Infantry had been stationed at Hoshiárpur, and the 35th Native Infantry at Siálkot and Gujrát, and both had come with General Chamberlain, who commanded the movable column before his promotion, when he was succeeded by General Nicholson. In June, the forces at Jullundur were strengthened by 300 Tiwáná horse under the command of Sher Muhammad Khan, a member of the family of Tiwáná Maliks of Mitha Tiwáná, in Shahpur. Major Lake was requested to raise a Sikh regiment on the spot; the Conquest-tenure Jagírdárs (the representatives of *Misldárs* or leading men of the old Confederacies), were called on to supply men, horse and foot, which they willingly did; the foreign element was strengthened by the enlistment of a number of Dáúdputrás from Leiah. These levies with the Kapurthala troops were quite sufficient to preserve the peace of the District than which none in the Punjab was less disposed to give trouble. The European women and children were sent to Lahore in June. A wing of the 8th Foot marched for Delhi about the same time, and the second wing left also for that destination in August. The European troops in the Doáb then consisted of only a hundred men at Phillaur and the same number at Jullundur. After the fall of Delhi the country was disarmed, and matters were not long in settling down into their usual state. The Tiwáná horse left for Oudh in December, and the Kapurthala troops followed them in May 1858.

After the mutiny.

Since the mutiny little has occurred that needs record. In 1858-59, the present Grand Trunk Road from the Sutlej to the Beás, passing through Phillaur, Phagwára and Jullundur was re-aligned. Its metalling was not completed till some time later. Previous to that only the Ludhiána, Ferozepore and Lahore line was metalled. In 1869, 'the Sindh, Punjab and Delhi Railway (since January 1st, 1886, forming part of the North-Western State Railway), was opened from the Beás to Jullundur, and early next year was completed to Phillaur. The Doáb was linked to the rest of the Punjab by the great railway bridges, erected over the Beás in 1869 and over the Sutlej in 1870. In 1871-72, the former, and in 1875, and again in 1876, the latter bridge were so injured by

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floods that traffic had to be suspended. There were disastrous floods in Jullundur and Nakodar in 1875 and 1878, due to the railway embankment not allowing sufficient waterway to carry off the unusually heavy rainfall. In consequence of these calamities the large railway bridge over the Beín was built, and this, in conjunction with Colonel Beadon's embankment, should prevent any future chronicler having similar misfortunes to record. The Commissionership of Jullundur was much enlarged in 1884, when the number of Divisions in the Punjab was reduced from 10 to 6.

Changes of boundary.

Generally speaking, the boundaries of the District are much the same as when it was first constituted. In 1852 the old Tánda *Pargana* was broken up, a portion consisting of Tánda and 68 smaller villages going to Hoshiárpur, while the remainder were included in the Jullundur Tahsíl except some separate groups of villages which went to Nakodar and Phillaur. There was an exchange of villages between Jullundur and Ludhiána in 1899.

Deputy Commissioners.

The following is a list of the Deputy Commissioners who have held charge of the District since 1875:—

Name.	Date of assuming charge.	Date of making over charge.
Mr. D. G. Barkley ...	20th July 1875	13th Nov. 1875
,, F. E. Moore ...	13th Nov. 1875	31st Jany. 1876.
Major C. Beadon ...	31st Jany. 1876	7th Apr. 1876.
Mr. D. G. Barkley ...	7th April 1876	15th May 1876
Major C. Beadon ...	15th May 1876	13th Aug. 1877.
Capt. G. E. Macpherson.	13th Aug. 1877	13th Oct. 1877
Major C. Beadon ...	13th Oct. 1877	20th July 1880
Mr. R. Clarke ...	20th July 1880	18th Oct. 1880
,, W. E. Purser ...	18th Oct. 1880	23rd Oct. 1880
Col. C. Beadon ...	23rd Oct. 1880	6th Nov. 1880.
Mr. W. E. Purser ..	6th Nov. 1880	20th Nov. 1880
Col. C. Beadon ...	20th Nov. 1880	1st Feby. 1881
,, E. F. Gurdon ...	1st Feby. 1881	19th Nov. 1881
Mr. F. D. O. Bullock	19th Nov. 1881	15th Aug. 1883
,, J. R. Drummond	15th Aug. 1883	19th Oct. 1883
,, F. D. O. Bullock	19th Oct. 1883	1st Mar. 1884
,, T. Robert ...	1st Mar. 1884	12th Aug. 1884
,, J. G. Silcock ...	12th Aug. 1884	4th Oet. 1884
Capt. C. F. Massy ..	4th Oct. 1884	18th Mar. 1885
Major H. M. Wood .	18th Mar. 1885	12th June 1885
Mr. R. M. Dane ...	12th June 1885	11th Sept. 1885.
Major H. M. Wood ...	11th Sept. 1885.	30th June 1886
Mr. J. A. Anderson ..	30th June 1886	9th Oct. 1886.
Major H. M. Wood ...	9th Oct. 1886	11th Nov. 1886
Mr. J. A. Anderson...	11th Nov. 1886	6th Dec. 1886.
Major H. M. Wood ...	6th Dec. 1886	18th Apr. 1887
Mr. A. Meredith ...	18th Apr. 1887	22nd Dec. 1887
Col. A. Harcourt ...	22nd Dec. 1887	22nd Feby. 1889.
Mr. J. G. M. Rennie	22nd Feby. 1889.	2nd Nov. 1889.
Col. A. S. Roberts ..	2nd Nov. 1889	18th June 1891
Mr. A. Williams ...	18th June 1891	10th Aug. 1891
Col. A. S. Roberts ...	10th Aug. 1891	4th July 1892
Mr R. Sykes	4th July 1892	3rd Aug. 1892
Col. A. S. Roberts ...	3rd Aug. 1892	4th Apr. 1893
Capt. C. S. De Butts Martindale.	4th Apr. 1893	9th May 1893.
Mr. Denzil Ibbetson	9th May 1893	6th June 1893.
Lieut. C. P. Egerton	6th June 1893	26th Aug. 1893.
,, F. E. Bradshaw.	26th Aug. 1893.	26th Sept. 1893.
Mr. Denzil Ibbetson	26th Sept. 1893	27th Feby. 1894.
,, R. Sykes ...	27th Feby. 1894.	31st Mar. 1894.
,, C. E. Gladstone	31st Mar. 1894	31st Aug. 1894.
,, H. A. Rose ...	31st Aug. 1894	13th Nov. 1894.
,, J. M. Douie ...	13th Nov. 1894	9th July 1895.
,, R. A. Mant ...	9th July 1895	11th July 1895.
,, W. S. Talbot ...	11th July 1895	23rd Sept. 1895
,, J. M. Douie ...	23rd Sep. 1895	4th Nov. 1895.
,, W. Renouf ...	4th Nov. 1895.	18th Sept. 1896
Lieut. J. G. Crosthwaite.	18th Sep. 1896	17th Oct. 1896.
Mr. W. Rencuf ...	17th Oct. 1896	5th Nov. 1896.
Captain Dunlop Smith	5th Nov. 1896	17th Nov. 1896.
Mr. W. Renouf ...	17th Nov. 1896	6th Jany. 1897.
,, H. B. Beckett ...	6th Jany. 1897	8th Apr. 1897.
Lieut.-Col. A. deC. Rennick.	8th Apr. 1897	15th June 1897.
Mr. C. M. King ..	15th June 1897	15th July 1897.
Lieut.-Col. A. deC. Rennick.	15th July 1897	6th July 1898.
Mr. M. L. Waring	6th July 1898	17th Aug. 1898.
Lieut.-Col. A. deC. Rennick.	17th Aug. 1898	2nd May 1899.
Mr. C. M. King ...	2nd May 1899	28th June 1899.
,, L. French ...	28th June 1899	2nd Aug. 1899.
Capt. A. E. Barton ..	2nd Aug. 1899	29th Sept. 1899
Mr. F. W. Johnston ..	29th Sep. 1899	29th Oct. 1899.
Capt. A. E. Barton ...	29th Oct. 1899	7th Feby. 1900.
,, F. E. Bradshaw.	7th Feby. 1900	3rd June 1901.
Mr. S. Wilberforce ...	3rd June 1901	16th July 1901.
Capt. F. E. Bradshaw	16th July 1901	2nd Apr. 1902.
Mr. W. A. LeRossignol.	2nd Apr. 1902	31st Dec. 1902.
Mr. M. W. Fenton ...	1st Jany. 1903	...

Archæology.

The chief objects of archæological interest are described in Chapter IV. Jullundur contains no monuments of the early Hindu period unless we count the tank of Gupha in Jullundur, said to be the bathing place of the demon Jálandhara, and the tank of Bhikhamsar at Muhammadpur near Aláwalpur, said to have been dug by Bhishama Pitáma, grandfather of the Pándavas. There are mounds

at Malsian and Nakodar supposed to be the ruins of ancient towns or villages. The earliest Muhammadan buildings are the shrine of Imám Nasir-ud-din (15th century) and the Jama Masjid and Háfiz Alamgír Masjid in Jullundur, of which two the latter was built in 1508 A.D. and the former some time in the preceding century. The Mosque and tomb of Shaikh Darvesh in Basti Shaikh Darvesh are fair specimens of the Pathán style of architecture. The Mughal Royal road from Delhi to Lahore ran through the District from Phillaur by Núr Mahal and Nakodar leaving Jullundur on the right, and the royal *sarais* at Núr Mahal and Dakhini described in Chapter IV are fine specimens of this class of building. The tombs of Nakodar, dated 1612 A.D. and 1657 A.D. are also handsome buildings. The royal road crossed the Beín by a fine brick bridge, and its course is marked by *kos-minars* at intervals of about 2½ miles. Seven of these are now standing, pillars of brick about 15 feet high. The Barahdari at Nawashahr also deserves notice. The only Sikh buildings of religious importance are those at Kartárpur. The fort at Phillaur was built at Ranjít Singh's order by an Italian Engineer and is a good example of the fortification of the period. Tára Singh Ghaiba's fort at Nakodar and Diwán Mohkam Chand's tomb at Phillaur may also be mentioned. There are *Naugazas* at Ráhon, Jullundur, and between Aláwalpur and Kartárpur.

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History.
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Section C.—Population.

Density.
Table 6 of Part B.

The pressure on the soil is probably greater in this district than in any other of the Province; in density of total population on total area it comes first, and though Hoshiárpur has a greater density on cultivated area, this is to some extent relieved by the extensive grazing grounds in that District. Jullundur, on the other hand, has no such pasture, and in spite of the fact that over 56,000 emigrants from the District were enumerated in the Chenáb Colony on March 1st, 1901, the congestion of the population and the consequent minute sub-division of holdings has reached a point where it is a menace to its prosperity. The actual data are detailed in the margin, the density for the rural population being added for purposes of comparison. That there is hardly any room for extension of cultivation is shown by the heavy pressure of the rural population in the culturable area which the highest in the Province, though that on the cultivated area less than in Kángra, or Hoshiárpur. ([33])

Population, density on—		Persons per sq. mile.
Total.	1. Total area	640
	2. Cultivated area	842
Rural.	1. Cultivated area	719
	2. Culturable area	657

([33]) Disregarding Simla and Montgomery in which the conditions are quite exceptional.

CHAP. I,C.

Population.

The population and density of each Tahsil is given in the margin, the density being that of the total population on the total area. It will be seen that the Jullundur Tahsil is very densely populated and it is, with the exception of Amritsar and Delhi, the most densely peopled Tahsil in the Province. Excluding Jullundur city and cantonment it still has a density of 608 to the sq. mile. The Tahsils of Nakodar and Phillaur are, if cities and large towns of over 20,000 inhabitants be eliminated, the most densely peopled in the Punjab.

Tahsil.	Population 1901.	Density.
Jullundur	305,976	780
Nakodar	222,412	743
Phillaur	192,860	647
Nawashahr	196,339	527

Towns.
Table 7 of Part B.

The District contains 10 towns and 1,216 villages, and the population of the former is given in the margin. At the Census of 1901 Jullundur town, excluding the cantonment, showed an increase of 8 per cent. on the figures of 1891 but the remaining towns only showed small increases, or in the case of Ráhon, Jandiála and Banga actual decreases, amounting in the former town to 19 per cent., the trade of Ráhon having been ruined by plague. The open market at Phagwára in Kapurthala territory has drawn off trade from Jullundur and other towns in the District and thereby affected their population. Only 15 per cent. of the District population live in the towns.

Town.	Population 1901.
Jullundur	67,735
Kartárpur	10,840
Nakodar	9,958
Núrmahl	8,706
Ráhon	8,651
Phillaur	6,986
Jandiála	6,620
Nawashahr	5,641
Banga	4,697
Aláwalpur ...	4,432

The average population of the village in this District is 644 souls.

Villages and houses.
Purser, III 18.

The proximity of a village is known by the superior quality of the crops and the careful fencing of the fields forming the "*niáin chak*," or highly manured block of land adjoining the homestead. The road may be narrow and bordered by trees, or unusually wide, in which case this is where the cattle collect before being driven out to the pasturage. In the immediate vicinity of the village are grouped the sugar-mill yards and small fenced enclosures containing stacks of fuel and little ricks of maize-stalks and broken wheat-straw. Generally one or more small ponds (*toba* or *chhaprí*), bordered by *pipal* or *bohr* trees, are found. These dry up long before the rains; but till then they are used for watering cattle, and, perhaps, still more for preserving the wheels of sugar-mills and other timber from dry-rot. The water is also used for household purposes, but drinking-water is got from the wells which are always close to the homestead, if not actually inside it. In the immediate outskirts of the village are the little monuments or buildings erected in honour of the ancestors of the village, of Sultán Sarwar, Gúgá Pír, Bálá Sháh and other venerated

Villages and houses.
Purser, 3-18.

personages. The lowest classes of the menial population, the Chúhrás and Chamárs, live in a separate group of houses, or in the outskirts of the homestead by themselves; and even the Chúhrás and Chamárs keep aloof from each other. Along the river, villages liable to be destroyed by floods are often merely a collection of thatched wattle sheds. But further inland, and everywhere in the uplands, the villages are substantially built of mud blocks dug out of the adjacent tanks. The houses are flatroofed and plastered. In the Bet villages the plastering is grey: in the sandy upland villages reddish-yellow, and elsewhere greyish-yellow or brownish. The outermost houses are built with their fronts facing inwards, while their backs form a sort of outer wall to the village. The entrance is usually by a gateway, sometimes provided with a door, roofed-in and with a raised platform on each side. Travellers put up in these gateways, and in wet weather the villagers assemble and gossip here. Brick gateways are rare, but the structure is always substantial, and it is a point of honour to rebuild, as soon as possible, any *darwájá*, as it is called, that has fallen in. The gateway is usually crossed by a rope to which are attached charms to preserve the cattle which have to pass under them from disease. Broadly speaking, villages are of two types, which may be called the Jat and Gújar types. In the former, inside the gateway are narrow lanes flanked by high walls with wooden doors, which communicate each with a separate house. The houses usually consist each of a small yard with rooms or verandahs on two or more sides; they are built close together, and very little space is wasted. Cattle are kept in the yard or one of the verandahs, but often in a separate building. In the Gújar type, the houses are built less in long rows and more in detached groups. There are spacious enclosures for cattle between the lane and the houses. These enclosures have low walls, and mud-troughs in the middle and round the sides, and are closed by gates of sorts. Several houses will have one large court-yard. Disintegration would appear not to have got so far with the Gújars, who still retain pastoral tastes, as with the Jats, who have already passed completely into the agricultural stage. The Dogar and Rájpút villages are of the Gújar type. But many of the Rájpút villages have a decayed look; and a Rájpút's house is constructed more with a view to securing the privacy of the family than to accommodate the cattle, which is what the Dogar and Gújar look to principally. Saini and Mahton villages resemble those of Jats. An Aráín village is sometimes of one type, sometimes of the other, and most often something intermediate. The Awán villages are poor-looking, and in their dilapidated condition most like those of Rájpúts. Some Rájpút villages are hardly distinguishable from a Jat village. This is due usually to the tenant population immensely outnumbering the Rájpút proprietors or to the latter having run up the walls of their yards so high that they look like the outer walls of Jat houses. The lanes and court-yards are not dirty, except just after rain, when the former become very slippery and miry. They are often "fanged with murderous slag," or crossed by

CHAP. I, C.
Population.
Villages and houses.
Purser, 3-18.

branches of trees to keep the rain from scouring them out. They also form favourite rope-walks, and are the common store-ground for the wood-work of the ploughs of the whole village. But the shares with the well-gear are kept carefully inside the houses. The manure is carried out every morning and thrown on its appointed heap outside the village. Indeed, if it were not for the filthy state of the ground close to the wells, where water is slopped about and putrefies in oozy slime, the village inside the gateway would form a pleasing contrast to what is found just outside.

Brick houses are rare, except in some few villages with a special history. When found, they usually belong to traders, or to persons who are themselves, or whose forerunners have been in service. Little attempt is made at embellishment of the houses, unless pre-Raphaelite representations of subjects from the Hindu mythology, curious hunting scenes, and outrageous caricatures of H. M.'s Civil and Military Services, done in gaudy colours on the walls of Dharmsálás and the houses of rich traders can be so called. But there is generally some neat carving on the upper lintel of the doors, and there is scarcely a village in which at least one lover of flowers does not keep a sickly cactus or, more commonly, a *satwarg* (Carpesium sp. ?), growing in a broken water-pot on the roof or the top of a wall. The doors are often marked with the sign of the Aryan fire-drill, and the walls are stamped with the impressions of a hand, usually in black, rarely in red, but often in white, especially in the Nakodar Tahsíl. These are charms to keep off the evil eye. The shopkeepers lavish red ochre in writing *Rám* a countless number of times on the front of their houses; no doubt, also with an eye to business. Glass is coming into use, and there are several villages containing houses with glazed doors or windows. The public ovens for parching maize, generally tended by a woman of the Jhínwar tribe, deserve mention. The flat roofs are got at by wooden ladders or mud stair-cases. The former would seem more common in Jat villages, the latter elsewhere. Grain is occasionally kept on the roof in small conical receptacles made of cotton twigs and thatched. Straw is commonly stacked on it, too; and it is a marvel, that villages are not constantly burnt down. In the hot weather, the people sit and sleep on the roof when the sun has gone down. Every Muhammadan village has a mosque, generally of brick. Near it there is usually a small house for travellers, which is called *takia*, and to a considerable extent takes the place of the Hindu gateway (*darwája*).

Growth of population.
Table 6 of Part B.

Table 6 of Part B shows the population of the District as it stood at the three enumerations of 1881, 1891 and 1901.

The census of 1868 showed a population of 794,412 which in 1881 had decreased by 4,857 persons, due principally to epidemic disease in 1877 and 1878. From 1881 to 1891 there was an increase of 118,028 persons or nearly 15 per cent. From 1891 to 1901, in spite of the fact that the District contributed 56,983 settlers to the Chenáb Colony, its population increased from 907,583 to 917,587, *i.e.*, by 10,004 or 1·1 per cent., and the ratio

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Population.
Growth of population. *Table 6 of Part B.*

of District-born to the total population rose from 86·2 to 87·2 per cent.* Another sign that this increase was not due to an influx of refugees from less favoured Districts is that females have increased by 6,191 and males by 3,813.

Tahsils.	TOTAL POPULATION.			PERCENTAGE OF INCREASE OR DECREASE.	
	1881.	1891.	1901.	1891 on 1881.	1901 on 1891.
Total for the District.	789,555	907,583	917,587	+15	+1·1
Jullundur ...	243,759	295,301	305,976	+21·1	+3·6
Nakodar ...	194,069	217,079	222,412	+11·8	+2·5
Phillour ...	168,269	189,578	192,860	+12·6	+1·7
Nawashahr	183,458	205,625	196,339	+12·1	−4·5

The marginal table shows the fluctuations in the population of each tahsíl since 1881. The following notes on the tahsíl figures of 1901 and 1891 are taken from the Punjab Census Report for 1901 :—

Tahsíl Jullundur.—The population in this tahsíl has increased from 295,301 to 305,976 or by 3·6 per cent. Excluding the town and cantonment it has increased from 229,099 to 238,241 or by 3·9 per cent., and of the increased numbers (9,142) 5,108 are females and 4,034 males.

Tahsíl Nawashahr.—This tahsil alone shows a decrease. The population fell from 205,625 to 196,339, a decrease of 9,286 or 4·5 per cent. and the females have decreased more than the males (4,974 as against 4,312).

Tahsíl Nakodar.—The population rose by 2·5 per cent. from 217,079 in 1891 to 222,412 in 1901, an increase of 5,333 (3,170 females and 2,163 males).

Tahsíl Phillour.—The population rose from 189,578 to 192,860, an increase of 3,282 (2,100 males and 1,182 females) or 1·7 per cent.

Migration. *Tables 8—9 of Part B.*

The following table shows the effect of migration on the population of the Jullundur District according to the Census of 1901 :—

	Persons.	Males.	Females.
Immigrants—			
I.—From within the Punjab and North-West Frontier Province.	109,828	33,576	76,252
II.— Do. the rest of India	5,626	3,177	2,449
III.— Do. do. Asia...	79	65	14
IV.— Do. other countries	1,158	1,066	92
Total immigrants ...	116,691	37,884	78,807
Emigrants—			
I.—To within the Punjab and North-West Frontier Province.	175,660	82,086	93,574
II.—To the rest of India	6,116	4,515	1,601
Total emigrants ...	181,776	86,601	95,175
Excess of emigrants over immigrants	65,085	48,717	16,368

* The births returned in 1891-1900 number 385,469 and exceeded the deaths by 83,213, whereas the District-born population only increased by 18,746. But adding to the latter the settlers in the Chenáb Colony the returns are in close agreement.

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Population.

Migration. *Tables 8—9 of Part B.*

The bulk of the immigration is from the Districts, Provinces and States in India noted in the margin. There is also a considerable volume of immigration from the countries outside India, as given above.

		No. of males in 1,000 immigrants.			No. of males in 1,000 immigrants.
Ambala	... 1,563	383	Lahore	... 1,072	438
Hoshiárpur	... 49,324	264	Amritsar	... 5,143	424
Kapúrthala	... 22,549	254	Gurdáspur	.. 1,654	372
Ludhiána	... 11,789	292	*Rájpútána*	... 1,235	554
Ferozepore	... 8,447	336	United Provinces of Agra and Oudh.	3,668	576
Patiála	... 1,900	418			

The emigration is mainly to the Districts, Provinces and States noted in the margin.

	Males.	Females.		Males.	Females.
Ambala ...	1,315	772	Gujránwála ...	852	579
Hoshiárpur ...	7,328	23,032	Ráwalpindi (including Attock).	1,102	465
Kapúrthala ...	8,933	20,761	Chenáb Colony	33,728	23,255
Ludhiána ...	6,433	8,046	British Bilochistán.	1,059	219
Ferozepore ...	6,109	5,442	United Provinces of Agra and Oudh.	2,177	953
Patiála ...	1,140	1,033			
Lahore ...	3,026	1,734			
Amritsar ...	3,908	4,261			
Gurdáspur ..	729	1,276			

The District thus loses 65,085 souls by migration, and its net interchange of population with the Districts, Provinces and States *in India* which mainly affect its population is noted in the margin.

Net gain from + or loss to —

Ambala	— 524	Gujránwála ...	— 1,075
Simla with *Hill States*	— 674	Ráwalpindi (including Attock).	— 1,022
Hoshiárpur	+18,964	Chenáb Colony ...	— 56,965
Kapúrthala	— 7,145	Multán	— 953
Ludhiána	— 2,690	Pesháwar	— 739
Ferozepore	— 3,104	*Rájpútána*	+ 1,125
Farídkot	— 802	United Provinces of Agra and Oudh.	+ 538
Lahore	— 3,688	British Bilochistan ...	— 1,276
Amritsar	— 3,026		

Comparison with the figures of 1891 shows that Jullundur lost, by intra-Provincial migration alone, 65,832 souls in 1901 or 64,002 more than in 1891. Taking the figures for intra-Imperial migration, *i.e.*, those for migration in India both within the Punjab and to or from other Provinces in India, we have in 1901 a net loss of 66,322.

Gain or loss by intra-Provincial migration.

	1901.	1891.
Total	— 65,832	+ 1,830
Chenáb Colony	— 56,983	...
Kapúrthala	— 7,145	— 3,964
Lahore	— 3,688	— 2,882
Ferozepore	— 3,104	— 3,624
Amritsar	— 3,026	— 1,673
Ludhiána	— 2,690	— 570

The only hope of relief for the congestion of the District population lies in continued and increased emigration, and it is satisfactory to notice that it is becoming quite a common thing for men from the District to emigrate to Australia. Some six or seven years ago a few adventurous spirits returned from Australia with substantial proof of the fact that money could be earned there, and since then it has become quite the thing for one of a large family of brothers to be sent off. The cost of getting there is about Rs. 200. The sugar plantations find work for many of these emigrants: some trade as pedlars, nearly all return

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Migration. *Tables* 8–9 *of Part B.*

after spending five or six years there, with a smattering of English, as "morning, boss," or "evening, squire." Work on the Uganda Railway has also drawn a few men from this District.

Age. *Table* 10 *of Part B.*

The figures for age, sex and civil condition are given in detail in Table 10 of Part B. The following statement shows the age distribution of 10,000 persons of both sexes :—

Age period.	Males.	Females.	Persons.	Age period.	Males.	Females.	Persons.
Infants under 1 ...	193	166	359	25 and under 30 ...	425	386	811
1 and under 2 ...	96	82	178	30 " " 35 ...	412	368	780
2 " " 3 ...	136	115	251	35 " " 40 ...	319	289	608
3 " " 4 ...	138	119	257	40 " " 45 ...	322	290	612
4 " " 5 ...	144	116	260	45 " " 50 ...	215	194	409
5 " " 10 ...	699	549	1,248	50 " " 55 ...	260	225	485
10 " " 15 ...	678	490	1,168	55 " " 60 ...	131	110	241
15 " " 20 ...	488	389	877	60 and over ...	382	347	729
20 " " 25 ...	375	352	727				

Vital statistics. Birth-rates. *Tables* 11 *to* 13 *of Part B.*

Both the birth-rate and death-rate of the District are normal. The last quinquennial average was 38,211 births or 42·2 *per mille* of the population. The highest number recorded was in 1899, *viz.*, 43,209 and the lowest in 1901, *viz.*, 32,970.

The following table shows the figures by religion and sex :—

YEAR.	BIRTH-RATE *per mille.*						
	Hindús.		*Muhammadans.*		*All religions.*		
	Males.	Females.	Males.	Females.	Males.	Females.	Total.
1898 ...	19·3	19·4	24·1	22·7	21·9	20·3	42·1
1899 ...	21·9	20·6	27·9	25·8	25·1	23·4	48·5
1900 ...	20·3	19·0	26·7	25·6	23·7	22·4	46·0
1901 ...	17·4	16·5	20·1	18·8	18·8	17·7	36·5
1902 ...	18·7	17·4	22·9	21·5	20·7	19·4	40·1
Quinquennial average.	19·5	18·6	24·3	22·9	21·8	20·4	42·2

Death-rates.

The quinquennial average of deaths for the past five years is 34,857 or 38·5 *per mille* of the population The average rate in this period was 39·1 for Hindús and 37·9 for Muhammadans, but it does not appear that the Hindu death-rate normally exceeds that among Muhammadans as the marginal figures show that the Hindu death-rates in 1901 and 1902 were altogether exceptional. The high mortality in 1900 was due to fever: that of 1901 and 1902 to fever and bubonic plague.

Year.	Hindús.	Muhammadans.
1898 ...	30·[illegible]	31·4
1899 ...	28·4	28·6
1900 ...	36·6	38·8
1901 ...	45·0	30·9
1902 ...	56·5	52·7
Quinquennial average.	39·1	37·9

It will be seen that the female death-rate normally exceeds the

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Diseases.

Average Death-rates by ages in the 5-year Period 1898—1902.

Age-period.	Males.	Females.
0—1 ...	9·7	13·5
1—5 ...	6·3	8·0
5—10 ...	1·7	2·1
All ages ...	34·	43·9

male and is a very marked feature of the earlier period, as the marginal figures show.

The commonest diseases are fevers and bowel complaints. Small-pox has decreased considerably since the introduction of vaccination.

Infant mortality and birth customs.

The rate of female infant mortality is abnormally high, as has already been noticed.

Hindu birth ceremonies. *Purser, 3-28.*

The ceremonies observed at birth among the Hindu agricultural population are few. If a girl is born, she is ignored. If a boy is born, congratulations pour in, and the menials of the family expect presents. The *Chhímba* probably hangs up fillets of leaves of the mango or *dhrek* (*Melia Azadirachta*) at the door, and the tailor adorns it with tassels of colored thread. Seven days, or sometimes thirteen, after birth the child is named: a Brahman being often consulted in this matter. On the thirteenth day the mother is washed, the family priest (*parohit*) is fed at the parents' house, the menials are again fed, and five wafers (*mandá* or *polí*) prepared by the *Jhínwar*, with some molasses thickened with flour and boiled, are sent to relations and near friends.

Muhammadan birth ceremonies. *Purser, 3-29.*

When a child is born, the *Mulla* or priest is summoned and he utters the *báng*, or call to prayer, in its ear. For this he gets a fee, more for a boy, less for a girl. When a boy is born alms are distributed. The *Chhímba* and tailor at once decorate the door of the house as with Hindús, but with *sarính* (*Acacia speciosa*) leaves. On the seventh or tenth day, the barber cuts off the hair on the child's head. Some Rájpúts have a custom by which the mother's daughter, or some near female relative of her husband, brings in a calf, whose tail the mother takes hold of, after which the calf is removed. This is apparently a relic of the veneration of the cow that has come down from the time previous to their conversion. On the fourth, seventh, tenth, twentieth and fortieth days after birth, the mother is washed, and on these occasions the women of the village, connections or intimate friends, assemble and make presents of flour to the midwife. The child is named a couple of days after birth. Boys are circumcised by the *Nái* (barber), usually when before four and six years of age, at latest when ten years old.

Sex. *Table 16 of Part B.*

The number of males in every 10,000 of both sexes is shown below:—

Census of		In villages.	In towns.	Total.
All religions ...	1868	...	...	5,495
	1881	5,460	5,489	5,464
	1891	5,417	5,511	5,431
	1901	5,412	5,421	5,413
Census of 1901 ...	Hindús	5,509	5,515	5,510
	Sikhs	5,578	5,906	5,596
	Muhammadans	5,268	5,230	5,262

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Sex.

The marginal table shows the number of females to every 1,000 males under five years as returned in the census of 1901.

Year of life.	All religions.	Hindús.	Sikhs.	Muhammadans.
Under 1 year ...	861	840	709	924
1 and under 2 ...	858	817	765	920
2 " " 3 ...	848	825	706	912
3 " " 4 ...	863	828	733	933
4 " " 5 ...	809	787	655	873
Total 0—5 ...	848	821	709	913

The proportions of the sexes at birth have already been given under vital statistics on p. 53. In both religions, Hindús (who include Sikhs) and Muhammadans, the number of male births exceeds the number of female. This excess however is not sufficient to explain the low proportion of female children under 1 and it will be observed that the proportion under 5 is even lower than it is in the first year of life. This replies to all religions except the Sikhs, among whom the proportion is the same for both periods. When the figures for *castes* are considered the proportion is seen to be still lower in certain cases, as the figures in the margin show. The figures for tribes are less significant, the Jat tribes being much broken up in this District, and no one tribe being very numerous.

Caste.	Total population.	Females per 1,000 males.		
		Between		At all ages.
		0—5	5—12	
Hindu Jats	83,843	664	613	697
Sikh Jats	81,824	641	567	747

CIVIL CONDITION.

Betrothal among Hindús.
Purser, 3, 28.

Betrothal (*kurmáhí*) among Hindus takes place when the girl is a year old or after. She may not belong to the boy's clan, his mother's, his father's mother's or his mother's mother's clan. Her parents send the priest (*parohit*) or barber to look out for a suitable husband, who ought not to be more than half as old again as the girl. As a rule, nothing definite is known as to who the husband will be till the messenger has made his report. If the girl's parents approve of his choice, they send by him a rupee and seven dates to the boy's parents. These call their near friends and relations together who express their congratulations. The gifts are put into the boy's lap, who also eats part of the dates. Presents are given to the family menials, and the messenger gets one rupee as his fee, and a present of some small coins, which have been passed round the boy's head by way of removing anything unlucky to which he may be exposed. This ceremony is known as *várná*. The go-between is next sent back with a rupee, some henna, concrete sugar, and skeins of colored thread to be plaited in the girl's hair as a sign of her being betrothed; and

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these presents on his return are placed in her lap. No month is forbidden for betrothals. But for marriages, Asú, Katik, Poh and Chet are unlawful, unless the first nine days of the half year fall in Asú or Chet, when these days are lawful.

Marriage.

The proper month is fixed by the Brahman (*pádhá*), as is supposed, by means of astrology or divination. The marriage ceremony may take place any time after the girl is 5 years old, but between 8 and 10 is the correct age. The boy's father is informed of the time fixed, and of the number of guests he may bring with him. Shortly before the marriage, a religious ceremony, called *shánt*, is performed by the parents at their homes. The nine planets (including Ráhu and Ketu are worshipped, and Brahmans are fed. A lock of the girl's hair is rubbed with oil by the barber's wife, who gets a present, called *tel talwái*, of one pice from each of the girl's relations and friends who are present. At the same time, the bride is presented with bone, sometimes ivory, bracelets and a gold nose-ring by her mother's parents. An offering of a rupee is made at some *dharmsála* or temple, where the bridegroom pays his devotion by putting his head on the ground. Then a sort of crown with a fringe of brass (rarely gold) wire hanging down in front is placed on his head, and he is mounted on a horse. His sister or cousin holds the bridle and gets a present for doing so. Small donations are also made to the inevitable menials (for whose special benefit people seem to be born, get married and die), and the poor; and the procession sets forth, accompanied by music and wedding guests dressed in their best clothes. Only men and boys form the procession. There are no women. On arriving at the girl's village, the party are met by the chief men, and conducted to a suitable place where they can rest. After nightfall, they go with fire-works and music to the bride's house where they are met by her father, who gives the bridegroom's father some money and articles of clothing, and in return receives for the bride a cane-basket, called *sohágpitárí*, containing a paper parcel tied with colored thread, and stamped with the mark of a h[illegible]nd in red, and containing a silver hea[illegible] bo[illegible], a long silver ring, a comb, a silk cord for tying the [illegible]r, colored thread, and cloves and cardamums covered wi[illegible]n ilv[illegible]-foil. This ceremony is known as *peshkára*, and [illegible] [illegible]urther donations, and winds up with a feast, afte[illegible] [illegible] marriage, called *lánwán*, takes place, after mid[illegible] A framework (*bedi*) of four posts is erected, about [illegible] high and four feet square. It is not roofed, but at one side there is a cross bar at the top, and on this representations of birds, as sparrows and parrots, are stuck. Inside a square (*chauk*) is formed by four lines of flour, and this is divided into smaller compartments by cross lines of flour. Inside each compartment is placed a little flour covered with red color. Over

the square *a chair*(1) is placed on which the bride sits. The bridegroom takes his seat beside her on it. The priest (*pádhá*) performs religious ceremonies, reciting sacred formulas (*mantra*), ringing a bell and keeping up a small fire inside the *bedí*, made, if possible, with wood of the *dhák* tree (*butoa frondosa*), and further fed with clarified butter and sweet oil. When he has done, the clothes of the bride and bridegroom are tied together, and they walk four times round the *chauk* and fire, he in front and she behind. This circumambulation is called *phera*. The ceremony is then complete. Alms are distributed, and fees again paid; and the bridegroom's party withdraws. Next morning, the married couple are seated on a cot, and the bride's dower, consisting of clothes, household utensils, ornaments, cash, a bed and stool, are given by her parents to the girl. The marriage party is then feasted and dismissed. In some cases, the dower is not given till a day later, and then the guests are entertained for an extra day. The girl is sent at once in a sort of palanquin to her husband's house, and stays three days there, after which she returns to her parents till grown up, when she goes back at once to her husband. It is considered disgraceful for a girl's parents to take money for her when given in marriage. They rarely do so, and then in secret as far as possible.

Karewa or widow-marriage.

Widow-marriage may take place with any one with whom a first marriage is permissible; but, as a rule, the first husband's brother takes the widow to wife, and very often after they have been already on very intimate terms. The priest (*pádhá*) or Sikh *Sádh* covers them with a sheet, or they may do this themselves. Then the *Pádha* performs religious ceremonies or the *Sádh* reads part of the *Granth*, the sheet is withdrawn, and after the distribution of sweetmeats, the ceremony is over.

Civil condition. *Table* 10 *of Part B.*

The Deputy Commissioner (Colonel Gurdon) wrote as follows in his Census Report of 1881:—

"Among Hindús and Sikhs girls are generally married between the ages of 7 and 12 years—the *shástras* laying great stress upon the necessity to marry a girl before or immediately upon attaining puberty, after which it is, of course, a great disgrace for her to remain in her father's house. Among Muhammadans, *viz.*, Sayyids, Moghals [illegible]thâns, marriages of the girls rarely if ever take place before th[illegible] age [illegible] 15 years. Ráins, Jats, Awáns, both Hindu and Muhammadan, adopt [illegible]s for age observed by Hindús. Among Hindús, as [illegible]d [illegible] custom, monogamy exists, and a second wife is only in [illegible]stances married for the purposes of issue, supposing the first wife to be [illegible]en. Muhammadans, such as Sayyids, Moghals, Patháns and others, [illegible] and three wives frequently, and of course are allowed four by the *shar'a*. As regards re-marriages of widows, the only classes that re-marry are Jats, Lohárs, Jhinwars, Tarkháns, Mahtams, who are allowed by their custom to go

(1) This is not a chair on which the bride and bridegroom sit but two baskets (*khári*[illegible]) made of *sarkanda* turned upside down on which each of them sits. The bride at first sits on the right hand basket an[illegible] bridegroom on the left, but they change seat when the *tándá* are over.

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through the ceremony of *karewa*. Among Musalmáns—with the exception of Sayyids, Moghals, Patháns, Shekhs and Rájpúts—all women re-marry. Among all the inferior castes, who are, in short, Shudras, when one brother dies the widow is not allowed to go out of the family, but is claimed by one of the other brothers, who looks upon her as belonging to the family, money having been spent upon her; and litigation in the Courts, both in Civil and Criminal sides, to enforce these supposed rights, frequently takes place. I mention the Crinimal as well as Civil Courts, since it is not an uncommon matter for a brother to prosecute his sister-in-law and any second husband she may take for bigamy; because she has failed to transfer her affections to the surviving brother—the existing marriage tie of the widow being of course a myth, and resting alone in the imagination of the late husband's brother's mind, who would retain his sister-in-law for his own marital claims and rights as a 'household chattel.' Polyandry does not exist even among the very lowest castes of the people."

Betrothal among Muhammadans. [*Purser* 8, 29.

As regards prohibited degrees in marriage the Muhammadan law is followed. Betrothal may take place at any time, but usually does not till the children are a year old. The matter is first of all settled by the women of the two families, and then the men agree. Either the girl's parents invite the boy's father to their house, and present him with some cotton-cloth (called in this case *reza*), or else they send it to him with a rupee, and an uneven number of dates by the Brahman, or barber, or genealogist (*mirási*). Only converted Rájpúts employ Brahmans. Ordinary agriculturists send only sugar. If a messenger is sent, the boy's father, on his arrival, collects his friends and relations and distributes sweetmeats. The gifts brought are presented, and some of those eatable tasted by the boy. The messenger gets a rupee as his fee, and also receives some money for the menials of the girl's family. He is then dismissed. If, as sometimes happens, a woman assumes the *rôle* of go-between, she is presented with a full suit of clothes (*tewar*) consisting of three pieces, a shawl, tunic and petticoat. Marriage follows betrothal at various ages among the different tribes. Aráíns marry their children while still quite young; Jats rather later than Aráíns; Rájpúts when nearly grown up, and Patháns not till they are quite grown up. The girl's parents fix the day, and announce it to the boy's parents, generally by the barber. Before the wedding, the bride and bridegroom are anointed with perfumed oil on at least three days. When the appointed time has come, the girl's hands and feet are stained with henna, and she is decked out in her best clothes and jewels to await the arrival of the bridegroom, who is also attired in his best and wears the marriage-fringe. The ceremony takes place at night, and is performed by the *Kázi* who repeats the Muhammadan creed, as do those present who know it. Then the bridegroom is asked if he will take the girl with such a dowry. On his answer in the affirmative, the bride is asked if she consents, and if she does, the ceremony of *níkah*, or marriage, is complete. When the parties are too young to know what they are doing, they are represented by *vakíls* or agents. After the ceremony the boy's father give

Marriage among Muhammadans.

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Marriage among Muhammadans.

the customary fees to the girl's family menials, and her parents and grandparents give him whatever dowry they can afford, rarely worth more than Rs. 10 or 12. The girl goes home with her husband, and stays with him three days. She then returns to her parents, and remains with them till grown up, when she is sent at once to her husband. There is no difference between a first and second marriage.

Female infanticide.

As regards female infanticide Colonel Gurdon wrote in 1881 as follows :—

"The villages of Koletah, Chak Andian, Dosánj Kalán, Rurka Kalán, Bundála, Jandiála, Sumriál, Bilga, in the Phillaur Tahsil, and Pharála in the Nawashahr Tahsil, are 'suspected' of perpetrating female infanticide, principally because under the Sikh *régime* they used to kill their female children to escape the expenses of marriage ceremonies, and looking upon themselves as high caste Jats; but surveillance is more or less exercised under the present Government, and probably there are few, if any, cases of regular female infanticide. It is, however, easy enough to evade justice, if required, by systematic mal-nutrition of female infants; and no doubt everywhere, more or less, the lives of female infants are of less value than those of males, and this probably accounts somewhat for the relative disproportion in the sexes; nevertheless, qualified by the above remarks, it cannot be said that infanticide exists in the district. Religion has nothing to do with the less careful nutrition of female children than of males. As already stated, if the crime does exist, it is merely among Jats who look upon themselves as something superior in caste or *gôt* to their brethren, and find consequently female offspring rather a drug in the market, and superfluous."

According to Mr. Purser (3, 34) the principal villages accused of this crime are Jamsher[1] in Jullundur, a Gil village; Pharála,[1] in Nawashahr, owned by Athwál Jats, who call themselves "Great Jats"; the Sahota village of Kuleta,[1] in Phillaur; Dosánj Kalán[1] owned by Dosánj; Rurka Kalán[1] owned by Sindhús; Bundála[1] owned by Bassí Jats; Jandiála[1] belonging to Jauhals; Samrá[1] owned by the Samrá clan, and Bilga,[1] a Sanghera village, all in the Phillaur Tahsíl. "These are all large and thriving villages, indeed among the largest and very best estates in the District. There are other villages of the same clans concerning whom no suspicion exists, so the practice is more probably due to local and special reasons than to any tribal or clan custom. It may be noted that, except Bilga, all these villages lie near Phagwára, a Bedí stronghold, and that the Bedís practised female infanticide is well known. When steps were taken, in 1853, to put a stop to this custom, the Bedís of Phagwára figured prominently, but no mention was made of any Jat villages in Jullundur being suspected, though it was said that "some self-styled superior orders of Jats scarce known in this Doáb, but strong in the Mánjha, were guilty." (Selections from the Public Correspondence of the Administration for the

(1) Proclaimed under the Female Infanticide Act (VIII of 1870) by Panjab Government Notification No. 315, dated 12th February 1901.

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Affairs of the Punjab, Vol. I., p. 391, and especially p. 484.)" Mr. M. W. Fenton, Deputy Commissioner, writing in 1903, said:—

Female infanticide.

"Enquiries made by District Officers since 1894 go to show that in the above mentioned large villages the crime of infanticide is not merely suspected but is admittedly existent and is becoming more prevalent. Through sub-division of land, the Jat proprietors become poorer, the Malthusian motive becomes stronger, and the girls are sacrificed in order that loans raised for their marriage expenses may not encumber the land descending to the sons. The birth of a daughter is regarded as the equivalent of a decree for Rs. 2,000 against the father. It is usually the grandmother (father's mother) and the midwife who get rid of the poor infant. The methods most resorted to are starvation, or starvation followed by a glut of milk, which causes severe colic, or exposure to the weather; but when hasty measures are desired the poor infant is placed in a large jar, the cover is put on and not removed till the child has been suffocated.

Police supervision has proved useless as the crime is so easy to conceal, and the lower ranks of the police are so venal. The existence of a dispensary presided over by a Hospital Assistant in Rurka Kalán has also failed to check the mortality of female infants as the children are not brought to the dispensary for treatment. The people themselves, while admitting the evil say that the only remedy is the enforcement by criminal process of the observance of a maximum scale for marriage expenses."

All the nine villages mentioned by Mr. Purser were proclaimed under the Female Infanticide Act in 1884, but the results of this action do not appear, from the Census returns of 1901, to have been very successful. Detailed discussion of the figures would be out of place here, but it may be mentioned that in Rurka Kalán for example the Sindhu Jats returned 138 boys to 61 girls under 5, although the Jats in that village had in 1896-1900 registered 24[illegible] male to 2 4 female births. They had also registered 127 female t[o] 53 male infant deaths, pointing to extreme neglect of female infan[t] life. In other villages, notably Pawádra, the figures were also un[-]satisfactory. Lastly other castes, such as the Hindu Rájpúts an[d] Khatrís and the Muhammadan Khojas and Nais showed a more o[r] less unsatisfactory ratio of female children under 5.

LANGUAGE.

Language.

Panjabi immensely preponderates, being returned by over 9[illegible] per cent. of the people and it is the only language of the agricu[l]tural population. If the Eastern or true Panjabi be regarded a[s] mainly divided between the Mánjha and Málwa types, the Panja[bi] of the Jullundur Doáb, while for the most part approximating t[o] the Mánjha language, doubtless more or less assumes the characte[r] of the Málwa as one approaches the Sutlej. But this has not ye[t] been worked out: Mr. Purser only observes that he has been tol[d] that there is a great difference between the language as spoke[n] in Nakodar and about Ráhon in Nawashahr. The second part o[f] the *Panjabi Bátchít* (the text-book for the H. S. Panjabi Examina[-]tion) is written in the dialect of the Jullundur Doáb.

TRIBES AND CASTES AND LEADING FAMILIES.

General distribution.
Table 15 *of Part B.*

The principal tribes of this District are Hindu and Sikh Jats, found everywhere; Muhammadan Jats, found chiefly to the south-east of Ráhon in the Bet lowlands of the Sutlej; Aráíns chiefly in Nakodar; Awáns in Jullundur; Sainís in Nawashahr: Ríjpúts—sub-divided into Ghorewáha in Nawashahr, Manj in Jullundur and some Mahtons in Jullundur; Kambohs in Nakodar; Gújars in all tahsils, but very few in Jullundur; Dogars principally in Nakodar and Phillaur.

Jats.
Purser 3, 34.

The Jats are by far the most important section of the population in every way. They form more than one-fifth of the inhabitants of the District, and own in whole or in major part half the villages. In *extensive* agriculture they are unsurpassed and equalled by few. In fact, here, as in other places, a man of this tribe does not call himself a Jat, but a *zamíndár*, or agriculturist, if he does not give the name of his clan.

The Hindu and Sikh Jat villages are found all over the District, but are comparatively very few on the Bein in Nawashahr, and hardly in due proportion on the same stream in the Nakodar uplands. Along the Sutlej, they are scantily represented, except in the south-west of Nakodar, where the Sirdárs of the Kang clan of this tribe were formerly in great strength. The Muhammadan Jats are found chiefly in the alluvial plain of the Sutlej where a large group of about 28 Mussalmán Jat villages is found chiefly to the east of Ráhon; again in the south-west of the Nakodar Bet, where they are hemmed in on one side by the Hindu Jat block and on the other by Muhammadan Rájpúts; and lastly, in the north of the Jullundur Tahsil, mostly along the Kingra *cho* or in its neighbourhood. It thus appears that the Mussalmán Jats, like Gújars and Dogars, go after water. They undoubtedly own villages where at present there are no traces of water, but the rule holds good generally.

The Muhammadan Jats are usually considered inferior to their Hindu and Sikh name-sakes as cultivators. They rank with Gújars in this respect. They have not yet so completely emerged from the pastoral state as the others, as is shown by the situation of their villages: and the damp, enervating climate must tend to deteriorate the physical and, in consequence, moral vigour of the inhabitants of the river lowlands. The Hindu Jats are, Mr. Barkley says, "generally disciples of Pír Sultán Sarwar of Nigáha on the Deraját Frontier, and are distinguished from the Sikhs chiefly by the use of tobacco and by shaving their heads. They are called Mona Jats in contradistinction to Sikh Jats." He also says, "many of the Jat clans lay claim to a Rájpút origin, while others have no tradition of any period when they were other than Jats."

CHAP. I, C.
Population.
Jat-clans.
Purser 3, 34.

Mr. Barkley adds, "a few only of the older clans have no traditions of their first settlement in this Doáb. Some came from the neighbourhood of the Ganges or Delhi, others from the Rechna or Bárí Doáb, and a few say that they came from Garh Ghazni, which they believe to be the city and fort of that name in Afghánistan, though the name may really be a reminiscence of the Gajní or Gajnipur, the site of which has been pointed out by Major-General Cunningham near Ráwalpindi." They are sub-divided into an enormous number of clans or *gôts*, but very often the name of an *al*, or sub-division of a *gôt*, is taken for the name of a clan. Large tracts of country, each occupied by villages of one *gôt*, are not found here as they are in other parts of the country. The nearest approach to such a state of things is met with in the Phillaur Tahsil, where there are a cluster of Sihota villages about Kuleta (Barápind), itself a very large estate belonging almost entirely to this clan.

The following account of the Jat clans of the District is chiefly taken from notes left by Mr. Barkley:—

Anjla ...	Anjla Jats hold Muthádda Kalán and Khurd, near Masani and Anjla near Bilga in Tahsil Phillaur, Nahímazára in Tahsil Nawashahr and Kambárs in Tahsil Jullundur.
Aulakh ...	Aulakh Jats hold Aulakh and half Dhogar in Tahsil Nakodar.
Badaicha ...	Badaicha Jats hold Mundhálí in Tahsil Nawashahr, Rámpur in Tahsil Phillaur, and part of Sindhanwála in the *bet* of Tahsil Nakodar, in which the Jágírdárs of Shahkot and Dhandowál are also of this clan.
Bagri ...	Bagri Jats hold Chak Kalán and Chak Waindal in Tahsil Nakodar, and part of Khusrapur near Kartárpur (where they come from Chak Waindal) in Tahsil Jullundur.
Bains ...	Bais or Bains Jats hold Bains, Mazára Khurd and shares in Mazára Kalán, Shahátpur, Púnúmazára, Chak Bilsa, Mírpur Lakha, Malah and Mahmúdpur in the Nawashahr Tahsil, and Kandhaulah, Muhaddípur and Sarewal, near the N.E. border of the Jullundur Tahsil. Muhammadan Bains Jats hold portions of Sundarpur and Khojpur in the same tahsil. The Aláwalpur Sirdárs are Bains Jats, whose ancestor left Mahilpur in the Hoshiárpur District, 10 or 12 generations ago, and settled at Jalla (near Sirhind) in the Nábha State.
Bájwa Bal ...	Bájwa Jats hold Bájwa Kalán and Khurd in the *bet* of Tahsil Nakodar. Bal Jats hold Bal Kohna and Nawa in Tahsil Nakodar and Akálpur in that of Phillaur.
Basra ...	Basra Jats are found at Bangála and Umarpur in Tahsil Phillaur and Mahli in Tahsil Nawashahr, Reru near Jullundur City, and Rámsinghpura, Ghassanwáli and Núrpur near Kartárpur. The Chaudhrís of Phagwára were of this race. In the last century one of them named Tilok Chand married Bibi Ráj Chandar, the grand-daughter of Ala Singh, the founder of the Patiála State. She succeeded on her husband's death to his property and his authority, and in 1874 A. D. went to Patiála to put an end to the distracted state into which that country had fallen under her cousin Mahárája Sáhib Singh, and seems in practice to have directed the administration almost up to the date of her death, 7 years afterwards. Her brother-in-law, Chuhar Mal, who is said to have been a leper, eventually succeeded her at Phagwára, but in 1803 A.D. his widow was deprived of it by Ranjít Singh, who gave it in exchange to Fatah Singh Ahluwália. The Basra proprietors have since been ejected from Phagwára by the Kapurthala authorities, and have settled in the village of Mahli in the neighbouring British Territory.
Bási ...	Bássi Jats hold Bundála, a village paying Rs. 8,800 land revenue, Shyámpur, Bássían and Bír Bássían and part of Mithra in Phillaur; Síhowál, Fázilpur Mubárakpur (resident in Kular) and Bássían in Nakodar, and half Daulatpúr and one *patti* of Sarmastpúr in Jullundur Tahsil.

Bhúllar ...	Bhúllar Jats are found at Bhúllar in the Phillaur Tahsil, Bhúllar in the Nakodar Tahsil, and Maullar in that of Jullundur.
Biring ...	Biring or Birin Jats hold Jandháli, Firozpur, Raipur, Lálumazára and Nyamazára in Tahsil Nawashahr. Beling Jats, who hold part of Chak Belga in the same Tahsil, are perhaps the same.
Birk ...	Birk Jats hold Birk and Jajjumazára in the Phillaur Tahsil, Bírowál in that of Nawashahr, and share in Reru in that of Jullundur. Those of Birk settled here from Chuharkhána in Gujránwála, in which district this clan of Jats, there called Virk, is very numerous, 600 or 650 (?) years ago, and were afterwards divided into 4 *pattis*, the proprietors of one of which emigrated and settled at Birowál near Jádala.
Bopara ...	Bopara Jats hold Boparai and share in Jetowál and Bír Jetowál in Tahsil Phillaur, and hold half Pryágpúr in Tahsil Jullundur.
Cháhil ...	Cháhil Jats hold Sangwál and part of Nizámuddínpur in Jullundur Tahsil, Dárapur in Phillaur Tahsil, Cháhil near Mukandpur, half Talwandi near Bahrám and part of Cháhil near Musapur in Nawashahr Tahsil.
Chhokar ...	Chhokar Jats hold Chhokaran Turan, two-thirds Pasla and parts of Jetowál, Bír Jetowál and Moshampur in Phillaur Tahsil, Munder in Nawashahr and part of Bhogpúr in Jullundur Tahsil.
Chíma ...	Chíma Jats hold Chíma Kalán and part of Chíma Khurd near Núrmahal, and Chíma Kalán and Khurd near Masání, all in the Phillaur Tahsil. Chatta Jats, a clan associated with them in the Gujránwála District, hold two-thirds of Dhandowál in Nakodar Tahsil.
Dádhri ...	Dádhrí Jats hold Muhaddipur, Daulatpur, and Bhíkhíwál of Fattehgarh in the *bet* of the Nawashahr Tahsil.
Deo ...	Deo Jats hold part of Rasúlpur in Tahsil Nawashahr, part of Tut Sher Singh in Tahsil Nakodar, and Larohi in Tahsil Jullundur.
Dhadda ...	Dhadda Jats hold Dhadda near Laroha in Tahsil Jullundur, and at Dhadda Daulatpur, Dhadda Haripur and Dhadda Lahna in Tahsil Nakodar.
Dhesi ...	Dhesi Jats hold the large villages of Kana Dhesian and Sang Dhesian in the Phillaur Tahsil, and that of Raipur near Jamsher in Jullundur. The villages in the Phillaur Tahsil are named after the founders, Kana and Sang, who came from the neighbourhood of Delhi about 150 years ago.
Dhaliwál ...	Dhaliwál Jats hold Kangniwála and Rupowál and shares in Núrmahal, Bakapur, Mansúrpur, Sultánpur, and Naicha in the Phillaur Tahsil, shares in Dhaliwál, Bilechan, and Kankrah Kila in Nakodar, two *pattis* of Kálabakra in Jullundur, Nangal and shares in Punumazára and Málpur in Nawashahr. They are one of the predominant castes in the Ferozepore District and the adjoining Patiála and Nábha territory.
Dhillon ...	Dhillon Jats hold Dingrean Sutowáli and parts of Hasan Mundah and Kishangarh in Jullundur Tahsil, Bara and parts of Jafirpur and Jalálpur Kalán in Nakodar Tahsil and Mandi and part of Moshampur in the Phillaur Tahsil.
Dhindsa ...	Dhindsa Jats hold Moron and Dhindsa in Phillaur Tahsil, Rahpa near Mukandpur and part of Mahmúdpur near Awar in Nawashahr Tahsil, and part of Biáspind in Jullundur Tahsil.
Dosánj ...	Dosánj Jats hold Dosánj Kalán, Khokejwál, three-fourths of Pawádara in the Phillaur Tahsil and Dosánj and a share in Khatkar Kalán in that of Nawashahr. At Pawádara they say they came from the Bangar towards the Ganges, but do not know the exact locality.
Dule ...	Dule or Dileo Jats hold Partapura, Khusrupur and one-fourth Moshampur in Tahsil Phillaur.
Garcha ...	Garcha Jats hold Garcha, half Sal Kalán and part of Malka in the Nawashahr Tahsil, and part of Jhajah in that of Phillaur.
Garhiwál ...	Garhiwál Jats hold parts of Jáfirpur and Kankrah Kila in the Nakodar Tahsil and Kot in that of Phillaur.
Goraya ...	The Goraya Jats of Goraya, Surja and Daliwál in the Phillaur Tahsil are regarded as a sub-division or family (*al*) of the Dhillon Jats.
Gosal ...	Gosal Jats hold Ratinda, Sukar and Gosal all in the Nawashahr Tahsil.
Gil ...	Gil Jats hold two out of six *pattis* in Jamsher Tahsil, Jullundur, Gil, half of Adhagil, and part of Kishangarh in the same Tahsil, Gil and part of Khanpur in Nakodar Tahsil, Lándra in Phillaur Tahsil and part of Mahal Khurd near Awar in Nawashahr Tahsil. Muhammadan Gils hold Kádian near Talwan in Phillaur. That they have long been settled in this district appears from the statement of the Sindhus of Rurka Kalán that they were brought there by Gil Jats. They are also one of the principal Jat tribes in the Ferozepore District.
Her ...	Her Jats are found at Her and Kotla Herán in the Nakodar Tahsil, at Padi Jágír and Kále in the Phillaur Tahsil, and they share in Malpur near Awar in the Nawashahr Tahsil. Two-thirds of Alimpur in Jullundur Tahsil are held by Muhammadan Her Jats. At Her in the Nakodar Tahsil a very

CHAP. I, C.

Population.

Jat clans.

Her—*concld.* ...	old Jat village, they have no tradition of their first settlement. They sa they have held the village for 1,000 years which must be understood a meaning simply a period of indefinite duration.
Ithwál ...	Ithwál Jats hold Pharála and shares in Rasúlpúr and Musepúr in th Nawashahr Tahsil, and hold Chitti and share in Khojpúr in that of Jullu dur.
Jandher ...	Jandher Jats hold part of Sarmastpur in Jullundur Tahsil. At Talwa Jandher and Ukhára in the same Tahsil, they are Muhammadans.
Janhal ...	Janhal Jats hold Jandiála, a village paying Rs. 11,009 land revenue, a Janhal, and share in Súnar Kalán Adhikálí in the Phillaur Tahsil, hol Mábalke (near Jandiála) in the Nakodar Tahsil, Salempur Masandi (where they are styled Masand, as they are the agents of the Guru Anandpur for the receipt of the offerings made by his disciples), and pa of Gopálpur or Bidhipur in the Jullundur Tahsil.
Jhaja ...	Jhaja Jats hold Jhaja Kalán and part of Jhaja Khurd in Tahsíl Phillaur a part of Gahlmazári in Tahsil Nawashahr.
Jhangar ...	Jhangar Jats hold Mukandpur, Jagatpur, Baghaurah Jhangar and thr fourths Laroka in the Nawashahr Tahsil; Diálpur in that of Phillaur a Jaffal and Kishanpur in that of Jullundur. The jágírdár of Mukandpur of this family, and is usually called Chaudhri, his family having held th position here before the Sikh conquest, when he took advantage of h position to make himself master of the surrounding country.
Kang ...	Kang Jats are found at Kang Sahibu and Kang in the north of the Na dar Tahsil, Kang Chela and Kang Jassa, Kallar Kalán and Khurd, Kot Míráјwála and Domána in the S. W. of the same Tahsil, Kang Jágír Phillaur, Kang near Rábon Kharkhuwal, and half the village of Kúlth in Nawashahr, and in Jullundur Tahsil Kalakhera, Kotli Bághbánan a Sarmastpur are shared between them and other proprietors. Most of t Sikh Sirdárs of the Nakodar Tahsil either belong to this *gót*, or we connected with it by marriage when they established their authority the Tára Singh Ghaiba, who was their leader at the time of the conque was himself of this race, and a native of Kang on the Sutlej, where it said 18 Sirdárs at one time resided; but on the village being swept aw by the river, they dispersed, and established themselves in their separa *jágírs* on both sides of the river. Kang Jassa was founded in the land which remained belonging to the old town. They have a tradition th they originally came from Garh Ghazni to the Punjab. They are found all the districts of the old Amritsar Division.
Kaler ...	Kaler Jats hold Kaleran, Núrpur, and two-thirds of Sirhál Kázián in t Nawashahr Tahsil, part of Mithra in that of Phillaur, part of Khánpúr that of Nakodar and Núsi in that of Jullundur.
Kalera ...	Kálera Jats hold Khankhanan and Lakhpur in Tahsil Nawashahr.
Kálon ...	Kálon or Kálu Jats hold Chakrála, Mustfapur, Kálwán and part of Aima, near Kartárpur in the Jullundur Tahsil.
Kallu ...	Kallu Jats (Muhammadan) are found with others at Pachhranga in the sa Tahsil, and Hindús at Mutafallu in Phillaur Tahsil. The name is perh a modification of the last.
Kandhaula ...	Kandhaula Jats hold Hapowál and parts of Káma, Musepur, and Punumaz in Tahsil Nawashahr and Kandhaula Khurd near Bilga and parts Kandhaula and Phabuwán in Tahsil Phillaur.
Khangúra ...	Khangúra Jats hold Nanumazára, Ladha Ganja and parts of Samrárí Máhal in Tahsil Phillaur.
Khatkar ...	Khatkar Jats hold Mangowál, Khatkar Khurd and parts of Khánpúr, A dullahpúr and Bahirwál in the Nawashahr Tahsil, and part of Mosham in that of Phillaur.
Khaira ...	Khaira Jats hold three-fourths of Adampur, and Khaira near Kartárpur Tahsil Jullundur, Khaira, on the Sutlej, and part of Múlawál Khaira Tahsil Nakodar and Khaira in Tahsil Phillaur.
Khela ...	Khela Jats hold Mawai, Khela and Ránwen and part of Naichah in Ta Phillaur.
Khosa ...	Khosa Jats hold Khosa, Sojanwála and Kotla Súraj Mall in Tahsil Nakod and part of Gopálpur or Bidhipur in Tahsil Jullundur. For this clan, Ferozepore Gazetteer.
Kular ...	Kular Jats hold Kular, Fattahpur and Naurangpur, in the Nakodar Tahs
Kúnar ...	Kúnar Jats hold Rurki, three-fourths Dhanipind and part of Dhunde in the Phillaur Tahsil.
Lalli ...	Lalli Jats hold Lallian Kalán and Lallian Khurd or Khoda Lallian, an share in Nizámuddínpúr, and hold the lands of Rámpur Lallian hereditary cultivators, all in the Jullundur Tahsil; in that of Phill they hold Lallian near Barapind, and there are also a few amongst proprietors of Takkhar.

Jat clans.

Lidhar ...	Lidhar Jats hold Lidhran and part of Ghúgh in the Jullundur Tahsil, Lidhar Kalán in that of Nawashahr, and Lidhar Khurd and Thalla in that of Phillaur. The jágírdárs of Thalla are of this clan, Mába Singh of Lidhar, about 6 miles off, where family still holds property, having established himself at Thalla when the Sikhs conquered this Doáb.
Mahal ...	Mahal Jats hold Mahal Gahlan, three-fifths Kama, part of Mahal Khurd near Awar in the Nawashahr Tahsil, part of Mahal in the Phillaur Tahsil, and Rajab in the Jullundur Tahsil.
Malhi ...	Malhi Jats hold Malhian Kalán and Khurd and half Bilechan in Nakodar Tahsil, part of Atta in that of Phillaur, and part of Malhián in that of Jullundur.
Mán ...	Mán Jats hold Banga and Chak Máhi Dás, and shares in Mazára Kalán in Tahsil Nawashahr, hold Katana in Phillaur, Udhowál, Bir Udhowál, and one-third Baloki in the *bet* of Tahsil Nakodar, and one-sixth of Jamsher in Jullundur. The proprietors of Banga settled there from Mausa in the Bhatinda country, now belonging to Patiála. The founder, Chuhar Mall, was a Sultáni or Mona Jat, *i.e.*, a follower of Sultán Sarwur. He is said to have been a contemporary of Guru Govind, and to have acquired Banga and the neighbouring country by purchase. He held 60 or 70 villages, for which he paid revenue to Delhi. Sirdár Dharm Singh of Amritsar took the country about Bunga from him and from the Kotgarh Sirdár. Chak Máhi Dás in Nawashahr and Tutamazára in the Hoshiárpur *Kandhi* were founded by Máhi Dás and Deoráj, two brothers of the Mán *gôt* originally from Dháda in Hoshiárpur, who got the land from Adina Beg. (1) There are said to have been originally 12 Mán Jat villages near Baloka the people of whom left the neighbourhood. Some of them settled at Kishanpura across the Sutlej, and the existing village was settled by Mán Jats from that place and Aráíns from Alowál near Nakodar.
Mander ...	Mander Jats hold Shujáwalpúr, Bamochak and Chak Mander, and part of Gahlmazari in Tahsil Nawashahr.
Mathon ...	Mathon Jats hold Ráswali and Sitalpur in Jullundur Tahsil, part of Baga in Nakodar Tahsil and part of Bádapur in that of Phillaur.
Mulána ...	Mulána Jats (Muhammadans) hold Burj Sherpur, Jodhuwál, Mithewál and Mallikwál in the *bet* of Tahsil Nawashahr.
Náhal ...	Náhal Jats hold Náhalan and Dúlíke in the Jullundur Tahsil, Adhi in that of Nakodar and part of Náhal near Núrmahal in that of Phillaur.
Nágre ...	Nágre Jats hold Kohála in Tahsil Jullundur, Jabowál in Tahsil Nawashahr, and Nágra, near Bilga in Tahsil Phillaur.
Nijjar ...	Nijjar Jats hold one *patti* of Jamsher, Nijran, Goindpur, Koráli, Pindori Nijran, Kathár, Masamyán and Diyánatpúr, all in Tahsil Jullundur, the last four villages adjoining the Hoshiárpur border.
Nipál ...	Nipál Jats hold Lalluwál, Maliwála and Mundi Kasu in the S. W. of the Nakodar Tahsil.
Páhal ...	Páhal Jats hold Gumtála, Gumtáli and Sagarpur, all near Bilga in Tahsil Phillaur.
Púnian ...	Púnian Jats hold Bháromazára, Bhúkhrí, Púnian, Jindwál, Nagre and part of Musepur, all in the Nawashahr Tahsil.
Rai ...	Rai Jats hold Raiwál and Nurpúr in the W. of Tahsil Nakodar and Lail in Tahsil Phillaur.
Ránu ...	Ránu Jats hold Serhála, Bhármazára, Bahromázara and two-thirds of Jassumazára in the N. W. of Tahsil Nawashahr.
Randháwa ...	Randháwa Jats hold Randháwa, Saidowál, Haripúr and part of Singha *jágír* in the Phillaur Tahsil, Rándhawa and part of Ispúr in Jullundur Tahsil, and at Nurpúr in the same Tahsil, Muhammadan Randháwas, with other Muhammadan Jats hold as tenants of the Kartárpur Guru.
Reru ...	Reru Jats hold Reru and three-fourths of Lasúri (from which Reru was settled) in the *bet* of the Nakodar Tahsil. They came to Lasúri from Kandhaila near Delhi, and claim descent from Túnwar Rájpúts.
Sará ...	Sará Jats hold Sará Jandu Sarai (when half the property belongs to Muhammadan Jats of this race and half to Hindús), and part of Hasan Múnda, near Kartárpur, also Kot Khurd, near the Jullundur Cantonment, in the Jullundur Tahsil; Motipúr, Chak Chela and a share in Jalálpur Kalán in that of Nakodar, and part of Súrapur in that of Nawashahr.

(1) The Settlement Record drawn up in 1851 A.D., says that this occurred 200 years ago, which is 80 to 100 years too much. This is a fair illustration of the way in which periods of no very great duration are popularly expressed in round numbers invariably in excess of the truth.

Another instance came under Mr. Barkley's notice at Talwan. Then Kot Badal Khan was said to have been purchased by the Pathán founder from the Manj Rájpúts of Shamshabad 400 years ago. Only six generations had elapsed in this interval, but the purchase deed was forthcoming, and when produced showed the purchase to have occurred in A.H. 1083 or almost exactly 200 years ago. The rule seems to be to treat three generations as equal to about 200 years, the fallacy being overlooked that it is only the interval between the mean data of the birth of one generation and that of the next which has to be reckoned.

CHAP. I, C.

Population.

Jat clans.

Samrá	...	Samrá Jats hold the large village of Samrái, Machhiána one of the three *pattis* of the adjoining village of Pindori, in the Phillaur Tahsil.
Sangera	...	Sangera Jats hold the large village of Bilga and Pharwála in the Phillaur Tahsil, and Shankar, Sirín Sádikpur and Talwandi Sangera in that of Nakodar.
Sahota	...	Sahota Jats hold Barapind Kulaita (one out of twelve *pattis* being held by Aráíns), Rurka Khurd, Dhulaita, Phalpota, Chak Sahibu, Chak Indhián and one-fifth of Atta and some land in Kutbiwál, all in the same neighbourhood in the Phillaur Tahsil. This is the largest group of villages of the same Jat clan to be found in the District. When the Imperial authority was overthrown in this Doáb, Guláb Singh of Barapind appropriated the revenues and built a fort, and his family held possession as jágírdárs until A. D. 1806 (S. 1862) when Ahluwália Sirdár confiscated the *jágír*. See further, Hoshiárpur Gazetteer.
Sidhu	...	Sidhu Jats hold Manikpur and Sidhuán in Nakodar, share in Bilochan and in Salanagar, and held one of the *pattis* of Malsián in the same Tahsil. They hold Sidhu Mutsaddi, Sidhu Hari Singh and Jagu Singh in Phillaur Tahsil, all near Núrmahal, part of Garhi Máhan Singh in the same Tahsil, half the village of Talwandi and part of that of Púnumazára in Nawashahr; Kudowál, Tajpúr, Bhagwánpúr aad a share in Khojkipur in Jullundur, and Muhammadan Sidhús share in Dáráuwan, Khojpúr and Bhogpur in the same Tahsil and hold Kamalpúr in Nakodar Tahsil. Those of Manikpur say that the first settlers, an uncle and a nephew, came 400 years ago from Phúl Mahráj, the original seat of the clan whence have sprung the reigning houses of Patiála, Jínd and Nábha, and that the sons of the former founded Manikpur and Sidhuán in this District, while the latter founded two villages near Dínánagar. The Sidhu Jats claim descent from the Bhatti Rájpúts of Jaisalmer.
Sindhu	...	Sindhu Jats are found at Rurka Kalán, Atti in Phillaur, Sindhuán and Bikha in Nawashahr, Alichak in Jullundur, and as sharers in Khatkar Kalán, Súdíán and Mahmúdpur in Nawashahr, Moshampur in Phillaur, and Tálwandi Salem and Jalálpur Kalán in Nakodar. In Theng also, the family of Dal Singh, a jágírdár who crossed the Sutlej and burnt the Ludhiána cantonment in 1845, in the absence of the British troops in the field against the Sikhs, and who was in consequence deprived of his *jágír* are in possession of the lands acquired by him. At the large village of Rurka Kalán they say that they migrated from the south to the Mánjha, and from 200 to 300 years ago, when the Patháns had dispossessed the Manj Rájpúts of the country, they settled here from Thattián in the Amritsar District. The village formerly belonged to Manj Rájpúts and Gil Jats, and the latter brought in the Sindhús to take the place of the Rájpúts. It now belongs entirely to Sindhús, neither Rájpúts nor Gil Jats remaining.
Sotar	...	Sotar Jats hold Sotar, one-third of Pali Unchhi, and part of Cháhil in Tahsil Nawashahr and part of Mansurpúr in Tahsil Phillaur.
Súnar	...	Súnar Jats hold Súnar Khurd and parts of Súnar Kalán and Súndar Tatár in Tahsil Phillaur.
Singha	...	Singha or Sanga Jats hold Jandu Singha in tahsil Jullundur, parts of Singha Jágír and Singha Khurd in tahsíl Phillour, where there are also a few families in Dosanj Kalán, and part of Shahábpúr near Jádala in tahsil Nawashahr.
Sode	...	Sode Jats hold Pakhrodi near Jádala and parts of Sodián, Malka and Nurpúr Lakha, all near Awar in tahsil Nawashahr.
Sohal	...	Sohal Jats hold Athanlah and Sohalpúr, half of Adhagil and part of Desalpúr in the Jullundur Tahsil, Sohal in that of Nakodar, part of Atta in that of Phillaur, and part of Chak Bilga in that of Nawashahr.
Thándí	...	Thándí Jats hold Daulatpúr Thándián, two-thirds Padhána and part of Mahal Khurd in the Nawashahr Tahsil, and Pálran in that of Phillaur.
Upal	..	Upal Jats hold Kat, half of Bukhára and part of Mahmúdpúr in tahsil Nawashahr, both Upals near Núrmahal and Upal near Bilga and part of Phabawán in tahsil Phillaur, and part of Biáspind in tahsil Jullundur.
Utál	...	Utál Jats hold Khurdpur and Fattahpur near Adampur in tahsil Jullundur and Utál near Jádala in tahsil Nawashahr. They say that their ancestor acquired the village of Birk by service.
Varaich	...	The Bharaich (known in Gujránwála as Varaich) hold Billi Bharaich in the Nakodar Tahsil. At Sarai in Phagwára they hold one out of 4 *pattis*, and say that their ancestor came from Gujránwála District, and received a *jágír* for service rendered to the Kapurthala State. He afterwards acquired proprietary rights, which his descendants now hold.

The following clans it will suffice to name, as being less important in this District:— **CHAP. I, C. Population. Jat clans.**

Atkar.	Bútar.	Hindal.	Lodhar (M).	Puriwal.
Arakh.	Chohar.	Hoti.	Mandi.	Rasanda.
Báde.	Dahar.	Hundal.	Mandáhir (M).	Sadhána.
Báhi.	Dhah.	Jalli.	Mangat (M).	Sádhre.
Bále.	Dhandal.	Jassar.	Mannan.	Sáhí.
Bareh.	Dhandu.	Játu.	Mannu.	Sainsi.
Baryál (M).	Dhanoi.	Jawanda.	Mánu.	Sherian (M).
Bachhre.	Dhandwár.	Kajla.	Mehat (M).	Sin.
Bachhu.	Dhod.	Kála Singha.	Mokhe.	Síndhar.
Báth.	Dhotar.	Kama.	Mokhle.	Sumal.
Bhagwái (M).	Dhug.	Kandhila.	Múna.	Suráni.
Bhangu.	Dial.	Kakke.	Múndi.	Takkhar.
Bharola. (M).	Dúhrah.	Khak.	Nare.	Tamáni.
Bhedi (M).	Gádrí.	Kharwar.	Nathi.	Teji.
Bhogan.	Garola.	Khása.	Nihing (M).	Thattiála.
Bhút.	Gelan.	Khotar.	Nirwan.	Tind.
Bilagan.	Ghúgh.	Khúnkhan.	Pander.	Tindwár.
Bisla.	Goreh.	Kúnjar.	Pansota (M).	Totán.
Bowal.	Guron.	Lage.	Pathar.	Tút.
Búddhan.	Gútí.	Lese (M).	Potah.	Túng.
Búle.	Hábra.	Landhre.	Punaich.	Urapúri.

Musalmán Jats, Kauja. *Purser* 3, 34. The only exclusively Musalmán tribe of Jats which is noticeable is the Kauja or Kohja who holds the five villages of Kauja, Dhuriál, Nangal Fida, Alamgírpur and Kotla Kauja in the north of Jullundur Tahsil where the Kingra *cho* enters the District, sharing the last of these with Aráíns. They say their ancestor was a giant, who accompanied Sultán Mahmúd of Ghazni in one of his invasions and settled down here as he liked the country. His name was Ali Muhammad, or Manjú, and he was nick-named *Koh-cha*, or little mountain, on account of his size. The change from Koh-cha to Kauja or Kohja is simple.(1) That they are true Jats is shown by their intermarrying with Jats only. Marriages between members of the same *gôt* occur, but they will not marry near relatives such as cousins, though the Muhammadan religion favours such marriages. The 5 villages are all said to have been settled from Khera, now a deserted site (*theh*) in the neighbourhood.

Other Musalmán Jats. Six other clans (Sím, Sadhú, Arak, Sín, Dhanoe and Khunkhun) claim to be of Arab descent, and so originally Muhammadans. The other Muhammadan Jats were converted at various times since the reign of Akbar. The Muhammadan Jats of Nawashahr say their ancestor was one Mahr Mathá, who ruled at Patti, in the Kasúr Tahsil. His descendants became Muhammadans in the reigns of Akbar and Alamgír, about which time, too, they came into this part of country in search of pasturage for their cattle, as their old home had become too narrow for them. According to their account, they came *viá* Sultánpur, Jullundur, and Phagwára, and crossed the Beás at the Naushahra ferry, a rather circuitous route. The Nakodar men say they came from the Ferozepore District, some in Sikh times, some previously. They can give no account of their early history.

(1) When Bábar had taken Malot (in Hoshiárpur) in 1526, Diláwar Khán joined him in that neighbourhood coming on by Sultánpur and Kochi. This Kochi is probably Kauja which lies in the direct line between Sultánpur and Malot, (Erskine's Memoirs of Bábar, London, 1826, p. 296).

CHAP. I, C.
Population.
Jat characteristics.

Though the Jats do not attach such importance to their genealogies as the Rájpúts do, their *mirásís* are always able to trace each family a number of generations back, and the practice of erecting *jateras* in commemoration of an ancestor, at which certain ceremonies are performed after the birth of a son, tends to keep up a knowledge of their ancestry. These *jateras* are generally mere mounds of earth or sundried bricks, but when a family can afford it, a masonry structure or a small tank is sometimes substituted. Where the family has emigrated from its original home, they serve to keep the fact in the recollection of its members.

Amongst Hindu and Sikh Jats, the rule prohibiting marriage between persons of the same family name or *gôt*, tends to maintain the permanence of the *gôt* sub-divisions, by rendering it impossible for a member of one *gôt* to enter another except by adoption, and sometimes preserves the memory of a new *gôt* having branched off from an older one, the members having always on this account abstained from intermarrying. Muhammadan Jats, though, as noticed in the case of the Kauja Jats, less strict in observing the rule against intermarriage between members of the same *gôt*, are so far influenced by the rule that when a member of another *gôt* settles in a village, where he is allowed to succeed to property in consequence of marriage, he continues to belong to his original *gôt*. This is one of the many survivals of practice originally rendered necessary by the laws of Hindu society.

The Jat of the Jullundur District is in no way inferior to his brethren elsewhere. As has been well said of this tribe: "His manners do not bear the impress of generations of wild freedom which marks the races of our frontier mountains. But he is more honest, more industrious, more sturdy, and no less manly than they. Sturdy independence indeed and patient vigorous labour are his strongest characteristics. He is independent and he is self-willed; but he is reasonable, peaceably inclined if left alone, and not difficult to manage" (Census Report, 1881, I., 221). But a Jat is much better as a servant than a master. The innate boorishness of the Jat is seen at once when he is asked to provide a pair of bullocks to go a stage. Tárá Singh Ghaiba knew his tribesmen well when he said a "Jat's nose reached to Mooltan, and that if he lost a part for any offence, there would still be enough remaining. Implying that he was a stranger to shame" (Prinsep's Ranjeet Singh, p. 209, Note). There is no form of crime to which the Jats, as a whole, are addicted, but certain villages as has already been said are strongly suspected of female infanticide.

The Rájpúts.
Purser 3, 35.

The Rájpúts are the third most numerous section of the population, following the Aráíns, at a long distance, as they have less than a third of their numbers. As will be seen from the figures in Table 15 they are mostly Muhammadans. The Rájpúts formerly held a more important position in the District than they do now, and they in many ways preserve the traditions of their

former pre-eminence. Their principal estates have the large area which generally distinguishes old estates held by important bodies of proprietors from those subsequently formed in waste or confiscated lands, though in many cases some portion of these estates has passed into the hands of proprietors of other castes. Their own tradition is that under the emperors of Delhi, prior to the Sikh contest, the Jullundur Doáb was divided into 36 parganas, 33½ held by Rájpúts, 1½ (Mahilpur, Budipind and Garha) by Jats, and 1 (Jullundur) by Patháns.

CHAP. I, C.

Population.

The Rájpúts.

As the Muhammadan Rájpúts are converts from Hindúism, they follow some Hindu customs. Some keep Hindu Brahmans who assist at marriages, on which occasions certain Hindu customs are especially followed. Among them may be mentioned, making a square of flour, applying henna to the hands and feet, the giving of presents by the maternal relations of the bride and bridegroom, stamping the wall of the house with the open hand after immersion in rice-water, anointing the bridegroom, fastening charms attached to a bracelet of coloured thread on the right wrists of the bride and bridegroom, putting a fringe of flowers over the bridegroom's face, and cutting off a piece of a *jhand* tree (if available, if not, of a *ber*), when the bridegroom mounts his horse.

Distribution.

The Rájpúts are most numerous in Jullundur and Nawashahr, the Tahsils nearest the hills, which contain more than two-thirds of the tribe. In Jullundur, the Rájpút villages form a broken line round the Tahsil, being most numerous in the north-east, and least so in the south and south-east. In Nawashahr, Rájpúts are found everywhere in force, except in the north-west third of the Tahsil, where they are scantily represented: they are most numerous along the east border, and old bank of the Sutlej where the long villages lie partly in the up-lands and partly in the Bet. In Phillaur, they are more scattered, but here too, many estates on the old bank of the river are owned by *Rájpúts*. In Nakodar, this tribe is found mostly in the south-west, but has some villages in the north-east, on the Beín, nor far from some Phillaur Rájpút estates.

The Ghorewáha Rájpúts. *Purser* 3, 36.

The Ghorewáhas are found in the greatest number in the south and east of the Nawashahr Tahsil, as well as in the adjoining Garhshankar Tahsil of Hoshiárpur, but they also hold estates in the east of the Phillaur Tahsil, and the Grand Trunk Road between Phagwára and Phillaur may be regarded as approximately the boundary between them and the Manj Rájpúts. They are proprietors or part proprietors of Ráhon, Nawashahr, Gunachaur, Jádala, Awar, Baglaur, Hion, Kamám, Nauhra, Apra, Massani, Indina and other places of less importance.

The Nawashahr and Phillaur Ghorewáhas give almost the same account of their arrival in this country. In Sambat 1130 or 1131, two brothers, Ahwáha or Hawáha and Kachwáha, sons of Rájá

CHAP. I. C. Population. The Ghorewáha Rájpúts

Mán, came from Kot Kurmán or Kurwán on a pilgrimage t Jawálá Mukhi. Near Arák or Rákh, a place in Ludhiána, clo to Rupar, they met Shahábuddín Ghori, who was then th ruling monarch. They had a fine horse which they presented t the king, who, in return, gave each as much country as he coul ride round in a day. Hawáha took this side of the Sutlej, an Kachwáha the other side ; and at night-fall, the former thre down his spear (*sela*), where is now the village of Selkiána, t show the limit of his domain ; while the latter marked the sp he had arrived at by his bracelet (*kangan*), on the site of th present village of Kanganwál. After this Kachwáha returned t Udaipur, but Hawáha stayed here and held both territories.

The accounts of the successors of Hawáha are very various.

A. According to one version, furnished to Mr. Barkl by Suleman Khan of Ráhon, the successors of Rájá Hawáha, f 13 generations all entitled Rájá, were Sirinaur, Sirikand, Markan Baddeo, Rajeswar, Tekhmangal, Lohar, Utho, Jaspál Prith Padam, Mall and Bin. Rájá Bin was the father of Ráná Rájp and of Bhinsi. From these the following *gôts* are descended :—

Rajpál—the descendants of Rána Rájpál, the son of Rá Bhin. Of this *gôt* are the Ghorewáhas of Ráhon and Shekhomazár and those of Saroha Simli, Mukandpur and Gag in the Garhshank Tahsil and of Bairsian, Kunail, &c.

Bhinsi—descended from 4 brothers Rána Rúp Chand, Anú Chand, Sarúp Chand and Partáb Chand, who were descended fro Bhin. Of this *gôt* are those of Garhshankar, Hion, Gunachau and Bhin.

Sard—those of Katgarh, Balachaur, Banah, Taunsah an Rail : the Raho Rájpúts do not know the origin of this name.

Rána Udho, the ancestor of the Rájpúts of Ráhon was in th 7th generation from Ráná Rájpál (the successive generations bei Ajeo, Lakho, Nai, Siso, Jham, Pakho and Udho, all entitled Rán His ancestors are said to have come from Kot Karwán, ne Jaipur, and he himself came from Kotgarh in the Garhshank Tahsil to Shekhomazára, and thence to Udhowál in the *bet* ne Ráhon. He and his sons, all of whom have descendants in Ráho continued Hindús. If the conquest of Ráhon was effected by hi or by his sons, it must have been comparatively recent, Sulemán Khan of Ráhon from whom Mr. Barkley had the gen alogy, and who was in 1878 about 70 years of age, was but te generations from Udho (Pahlwán, Mansúr Khán, Mahmúd Khá Táj Khán, Búla Khán, Saif Khán, Roshan Khán, Dádu Khá Hassan Khán, Sulemán Khán).

B. The account given by Mr. Purser (3, 36) is that Rá Hawáha's descendants founded 9 *chhat* (a term the meaning which is not clear), and 12 *makán*, and sub-divided into 12 *muh*

The Ghorewáha Rájpúts

called, according to Nawashahr tradition, after the sons of Uttam, the fourteenth in descent from Hawáha. There was a thirteenth brother who became a *Kalandar*, a Muhammadan ascetic. The Phillaur Ghorewáhas say Jaimal, their ancestor, had 13 sons after whom the *muhís* are called. They are the following:—

Rajpál found in Nawashahr.
Sedsúr found in Nawashahr and Umballa.
Bhímsi found in Nawashahr, Phillaur and Garhshankar.
Sari found in Garhshankar.
Sahupál found in Nawashahr.
Jai Chand found in Nawashahr and Phillaur.
Díp found in Nawashahr and Ludhiána.
Maih found in Ludhiána.
Rajpúr found in Hoshiárpur.
Salkho found in Ludhiána.
Ajú found in Hoshiárpur.
Bhúp found in Umballa.
Ladhá found in Umballa.

Of these names only 1—4, 7 and 8 agree with those given by the Nawashahr Ghorewáhas. The latter mention one Sahn Chand, who is probably the same as Sahnpál. Some of the Ghorewáhas remained Hindús, but most of them gradually were converted to Islám, principally in the reign of Aurangzeb. The Nawashahr men say their real clan is *Koshal*, those of Phillaur say *Koshash*, and that Ghorewáha is only the name of a sub-division (*al*) of the clan (*gôt*). The former are contented to say that the horse given by the brothers was a very fine one; the latter assert it was the offspring of a river-horse and an ordinary terrestrial mare.

The nine *chhat* of the Ghorewáhas above mentioned are Garhshankar, Punám, Sarowa, Simlí, Gunachaur, Kariám, Ratenda, Ráhon and Híún, of which the first four are in the Garhshankar Tahsil of Hoshiárpur, and the others in this District. The twelve *makán* are Matewára in Ludhiána, Samundra and Birampur in Garhshankar, Judána in Phillaur, Bahrám, Awar, Bhín, Káhma, Karíhá, Bakhlaur, Jádla and Bhaura in Nawashahr. The Jats say that a *chhat* is an important tribal centre and the *makán* an inferior one. In the darbár at a marriage the *mirásís* used to get a certain gratuity for each *chhat* of which the tribe could boast and half as much for each *makán;* Re. 1 per *chhat* and annas 8 per *makán*. The *chhat* and *makán* thus measure the dues paid to *mirásís* at a marriage of the member of a tribe or *gôt*. The more important the *gôt*, the more would be the number of *chhats* and *makáns* and the more expensive the *mirísi's* fees. They are said to have reached Rs. 11 per *chhat*. Mr. Barkley was given the Ghorewáha *chhat* as Garhshankar, Ráhon, Kanain, Punám, Simlí, Mir Jabhar (family of *mirásís*), Mián Amír Ali Shah (Pír of Garhshankar), Pír Hassan Jehánya of Ráhon. Thus a *chhat* does not necessarily imply a place but only a name, whether of a place or person in honour of which or whom the *mirásís* get fees at marriages.

It is very difficult to disentangle from this jumble of Rájpút legends the real truth as to who the Ghorewáhas actually are.

CHAP. I, C.
Population.
The Ghorewáha Rájpúts

In the first place it is necessary to point out that if Kot Kurmán is identified as is usually done with the modern Udaipur, considerable difficulty arises, as the Kachwáhas (which the Ghorewáhas apparently claim to be) did not belong to Udaipur but to Jaipur. A possible explanation is, as Mr. Purser suggests, that Kot Kurmán is only a general name for the seat of the Kachwáhas, *kurma* and *kachwa* both meaning tortoise (Tod II. 323). The statement that their real clan is *Koshal* shows that the Ghorewáhas are referring to the Jaipur Rájpúts who claim "descent from Cush, the second son of Ráma, King of Koshála, whose capital was Ayodhia, the modern Oude;" and this agrees with the Ráhon tradition given above.

Assuming that Udaipur is only a popular mistake for Jaipur, we have still two main difficulties. First, as to the date of the Ghorewáha conquest. As mentioned above Ráná Udho is only 10 generations from Mr. Barkley's informant who was about 70 in 1878. He cannot therefore have lived before 1530 A.D. nor can Rájá Rájpál have lived much before 1330.

The 14 generations more back to Rájá Hawáha bring us to about 1070 which corresponds with the date Sambat 1130 actually assigned to his meeting with Shahábuddín: but Shahábuddín's first invasion of India was not till 100 years after that date. It remains then an open question whether the Ghorewáhas established themselves in this district in the 11th, 12th, or 14th century. It seems at any rate certain that the division of the country took place while they were still Hindús. The proprietors of Gunachaur were (when Mr. Barkley wrote in 1878) 12 generations from one Rai Kallu who became a Musalmán and took the name of Kamáluddín. His brother Kanju is the ancestor of the Rájpúts of Shebhopur Baglaur who have remained Hindús. These two brothers are said to be sons of the Partáb Chand, mentioned in the account of the Bhinsi *gôt*, but are perhaps further removed from him.

The second question is: How did the Kachwáhas ever get into this District. Pandit Maháraj Kishen, once Extra Assistant Settlement Officer in Jullundur, and subsequently Member of Council in Jaipur, informed Mr. Purser that the Ghorewáhas are quite unknown there. Mr. Barkley, in his notes on Jullundur, points out that the Ghorewáha "bards or genealogists, who still pay them periodical visits, reside at Kotah and Búndí, in Rájpútána." Now the Kotah Búndí Rájpúts are not Kachwáhas but Hárás, and, though the resemblance between *Hárá* and *Hawáha*, and between *Hárá* and the first two syllables of *Ghorewáha* is not to be over-looked, still in the *Ain-i-Akbari* the Ghorewáhas are entered as such, and there is nothing to show when or how a change from Hárá to Ghorewáha occurred, so that the resemblance of names, though noteworthy, is not worth much more.

CHAP. I, C.

Population.

The Ghorewáha Rájpúts.

Mr. Purser thinks that the Ghorewáhas are probably not Kachwáhas, but Chauháns, a tribe of whom the Hárás are a subdivision. (1) It has already been noted that the date ascribed to the meeting with Shahábuddín is 100 years before that monarch's first invasion of India. Tod (II. 420), speaking of the Hárá chronicles, notices that all the tribes of the Chauháns antedate their chronicles by a hundred years. (2) The story of as much land being given to the two brothers as they could ride round in a day is only a repetition of the Búndí legend concerning Manak Rae, who was the 6th of the Chauhán race, and is, perhaps, the same as Rája Mán, who the Ghorewáhas say was "the 6th in descent from Kása, son of Rám Chundar." Moreover, the strange origin of the steed given to Shahábuddín, as related by the Phillaur Ghorewáhas is not peculiar to it. There is a Búndí tale concerning a charger of a Khíchí chief "which owed his birth to the river-horse of the Par and a mare of the Khíchí chieftains;" and in the same tale mention is made of the wondrous horse of Rae Dewa, the Hárá chief, who lived in the reign of Sikandar Lodi (1488 to 1517) (Tod II. 422-423). (3) The Chauháns also have *chhat* and *makán* as mentioned above of the Ghorewáhas. Mr. Purser thinks it more likely that the Ghorewáhas are Chauháns than that they are Kachwáhas. The two tribes may have got mixed up in the bard's recitals on account of both being present at the great battle fought by the united Rájpúts under Pirthí Ráj against Shahábuddín, near Taraori, a little north of Karnál, in 1193. It is to be remarked that Kachwáha went back to Rájpútána, which though not inconsistent with the Ghorewáhas being Kachwáhas,—for if they are Kachwáhas, they were so long before the time of Shahábuddín,—would still seem to point to a collateral and not direct connection with the Kachwáha. It is also quite possible that Kachwáha and Khíchí have got confounded. The Khíchís and Hárás are both said to be descendants of Mának Ráe (Tod II. 411 and 419). Mr. Purser thinks the Ghorewáhas may be a branch of the Chauháns, but that they did not come from the main body of that tribe, which is found in Ambálla and Karnál; as, if they did, they would probably call themselves by the more dignified name of the tribe, and not by that of a clan, but came in a more straight line from Hánsi and Hissár (a tract of country possibly called Haríána after the Hárás), probably moving up the Ghaggar river. Hánsi or Así is stated by Tod (II. 411 and 419) to have been founded, or at least acquired, by Anúráj, a progenitor of the Hárás, who derive their name from his having lost *(hará)* this fortress to Mahmúd of Ghazni, about 1022. Even now there is a Chauhán colony in Hissár on the lower Ghaggar, separated by the Túnwar Rájpúts from the main body of its tribe. Some further notice of this clan will be found in the remarks about the Mahtons. The territory in the Jullundur Doáb of which the Ghorewáhas made themselves masters, is, according to the tradition preserved by Mr. Barkley, said to have been bounded by those of the Jaswal, Manj,

Territory occupied by the Ghorewáhas.

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Population.

Territory occupied by the Ghorewáhas.

and Naru Rájpúts, and this is confirmed by the *Ain Akbari* i which they appear as proprietors of the Dardak, Rahimabad an Sankar Banot (supposed to be Garhshankar) *mahals* as well as Bijwára in the heart of the Naru country. Of these, the Darda *mahal* seems to have comprised all their territory in the Jullund District, and the other three, the aggregate revenue of which wa less than three-fourths that of the Dardak *mahal*, are all probab to be looked for in the Hoshiárpur District. The local traditio represents the Dardak *parganah* as having contained 735 village and extending on the east beyond Balachaur to the Sutlej ne Rupar, and on the west to Salkiána on the road from Rahon Phillaur, Apra, Ludina, and Kulthan near Phagwára. On th north-east it was bounded by the Beín, and on the north it include Hion and Bahram which then included the area of the prese village of Pharala. Garhshankar was a separate *parganah*. Th name is said to mean "habitation of the *dhak* tree" (*Butea frondos*) which forms the natural jungle of this track. The vowel in *dh* is here pronounced short, but this derivation is possibly a me conjecture, though it is favoured by the absence of any place whic could have given the name of Dardhak to the *pargana*. Ráhon, brick-built town on a sort of promontory projecting from the hig bank into the lowlands of the Sutlej, which has been raised hig above the adjoining country by the accumulated debris of centurie must always have been the capital of the Dardhak country, an when the Ghorewáhas acquired a place of such natural strengt their authority over the whole tract must have been consolidate and made secure, though the account of their traditions alread given makes it probable that they had long previously establishe themselves in important positions in the neighbouring countr The house of Rahmat Khan, Zaildár, who is the sole representati of one of the six sons of Rána Udho, is marked as a fort in th District map—the other fort there shown having been that occupi by the forces of Government under the Sikh rule, and probab also under the Delhi empire, which is now the site of the Poli Station, District School, and other public buildings.

Most of the Rájpúts of Ráhon are said to drink their *asul pá* the name here given to a draught of *post* or concoction of popp heads (*doda*), and the same name is mentioned in Tod's Rájasth as given to draughts of opium in Rájpútána. Mr. Barkley preserv the name of Sulemán Khan as an honourable exception to th practice. A good many of this tribe are still Hindús, not only a Ráhon, but at Jádala in the east, and Shekhupur in the west o Nawashahr, besides other villages. Even the Muhammadans kee Hindu Brahmans and bards to whom they give presents on occa sions of marriages and deaths. They also observe various othe Hindu customs.

Manj.
Purser, 3, 37.

The Manj villages are now much scattered. They are foun principally in the north-east, south-east and south-west o

Jullundur, in the south-west and north-east of Nakodar, and along the river in Phillaur. The Manj Rájpúts trace their descent from the Bhatti Rájpúts, and were at one time the dominant race throughout the south-west of the District and also on the opposite side of the Sutlej in the districts of Ludhiána and Ferozepore. The following account of their genealogy was given to Mr. Barkley from memory by Amir Khan, a brother of one of the lambardárs of Ghúrka:—Salivahana 3,100 years after Krishna, from whom he was 26th in descent, had 84 sons, among whom were Tavesar, ancestor of the Tunwars, Ras Tavas, ancestor of the Taonis of Ambála, and Bisal, ancestor of the Bhatis. Rána Jundal, the 7th in descent from Bisal, ruled Bhatner. His son, Achhal founded Jaisalmer. From him are descended the Manj and Bhatti tribes—

- ACHHAL.
  - JAGPAL.
    - Chun.
      - Manj.
    - Dhan.
      - Bhatti.

One of the descendants of Manj, in the 9th generation from Achhal, was Mokhal, who founded Athur His four sons and their descendants are shown in the following pedigree :—

- MOHKAL.
  - Jairsi.(1)
    - Tulsi Das or Shekh Chacho.
      - Rái Kalle (founded Talwandi).
      - Rái Jit (founded Talwan).
      - Jagráon (founded Jagráon),
        - Kamraj (founded Ghúrka).
          - Indráj.
            - Mubára Khan.
              - Rustam Khan.
                - By his wife Ratto.
                  - Alauddin (patti Awal Khan).
                  - Sikandar (patti Doim Khan).
                  - Lakho (patti Lakho).
                - By another wife.
                  - Brahm Khan.
                  - Rasul Khan.
                  - Mahmúd Khan.
                  - Jiwe Khan.
        - Ahmad (founded Khánpur, near Apra).
        - Mahmúd (founded Daryápur Bagote near Jullundur).
        - Shinde (founded Jagráon near Aláwalpur).
      - Jalal Khan.
        - Mubára Khan (founded Jalálabad).
      - Nasirde (6 villages). } The Barapind.
      - Hamirde (6 villages). } The Barapind.
      - and 3 other sons.
  - Wairsi* ancestor of the Nawáb of Kot Isa Khan.
  - Udhasi (died without issue).
  - Mailsi, whose descendants hold 27 places including Malsián.

(1) The traditions of Nakodar and Malsián show that Mr. Barkley's informant transposed Jairsi and Wairsi, the latter being the father of Shekh Chacho and the ancestor of the Manj Rájpúts of this Doáb, and the former the ancestor of the Nawáb of Kot Isa Khan.

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Population.

Date of the foundation of Ghúrke.

Mr. Barkley's informant was 9 generations removed from Aláuddín, and therefore 16 from Shekh Chacho (Tulsi Dás). He stated that it was in the time of the Emperor Aláuddín that Kámráj came from Jagráon and founded Ghúrka, and that Hadiabad, the capital of the Barapind, was founded about the same time. If the reference to the name of the Emperor be correct, the question would remain which Ala-ud-din is meant. The number of generations is scarcely reconcilable with Ala-ud-dín Khilji, while the authority of Ala-ud-dín Sayyid extended over a very limited tract of country near Delhi. An important clue is afforded by the general tradition that Tulsi Dás was converted to the Musalmán faith at Athúr by Hazrat Makhdúm Jahániya of Unchha (Uchh), on which he assumed the name of Shekh Chacho. The date of the death of Makhdum Jahániya is determined by a Persian inscription on the door of his tomb at Uchh,(1) which gives (in words) the year 785 Hijri, which began on the 6th March 1383 of our era. The conversion of Tulsi Dás, the grandfather of the founder of Ghurka, cannot therefore be dated much further back than 500 years ago, and its foundation in the time of Ala-ud-dín Sayyid about 430 years ago is thus quite possible, though much reliance cannot be placed on the date. Before the time of Mokhal, the above genealogy is only of value as illustrating the supposed connection between the Manj Rájpúts and the other tribes who profess to derive their origin from Saliváhana, and especially between them and the Bhattis, who are so widely spread in the Punjab. There is of course no reason to suppose that the eponymous ancestors of these two tribes had any real existence, the short *a* in Bhatti being due simply to the shortening of the long vowel in Bháti, in the same way in which Ját in the Punjab shortened to Jat, and in which the Rájpúts of this Doáb speak of their hereditary genealogists as Bhats instead of as Bháts. The genealogy, however, may be taken as showing that a closer connection is recognized between these two tribes than exists between them and the others who trace their descent from Saliváhana.

Connection of Manj and Bhatti tribes.

Distribution of the Manj.

Athúr (or Hathúr) in the south-west of the Ludhiána District is universally regarded as the original seat of the race, but Tulsi Dás or Shekh Chacho is generally spoken of as the first to settle there. His descendants, and those of his uncles, rose to considerable power, and founded the principalities of Kot Isa Khan, and Rai Kot (of which an account will be found in the Ludhiána Settlement Report and in J. A. S. B., for 1869), to the south of the Sutlej, and the *iláqás* of Talwan and Nakodar to the north of the river. Besides these, there was a cluster of Manj villages about Phagwára, called the Barapind.

The Rais of Talwandi and Raikot.

The Rais of Talwandi and Raikot ruled over an extensive territory after the dissolution of the Delhi empire, but after losing much of it to their Sikh neighbours, were deprived of what was left

(1) Journal of the Asiatic Society of Bengal for 1836, pages 796 to 798.

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The Nawábs of Kot Isa Khan.

by Mahárája Ranjít Singh. The Nawábs of Kot Isa Khan attained that rank in Imperial times, when they appear to have been the most important branch of the family.

The Talwan and Nakodar iláqás.

To the north of the Sutlej, the Manj Rájpúts never succeeded in establishing a principality, as their kinsmen, the Rais of Raikot, did on the south side of the river. They rose, however, to the rank of *talukdárs*, both at Talwan and at Nakodar. The Talwan *iláqa* extended from the Ghorewáha country, in the east, as far west as Shahkot. In the north, the Beín and Ghúrka were its limits and the Sutlej bounded it on the south. The Nakodar *iláqa* was much smaller as it is said to have contained only 127 villages, against 360 of Talwan.

The Mailsián tradition.

The Mailsián tradition is that of the four uncles of Shekh Chacho, Mailsi, Wairsi, Jairsi and Udhási, the latter had no sons, and the other three divided the country between them at Tihára on the Sutlej. (It is added that this gave rise to the name of that town, but this is extremely improbable.) Mailsi founded Malsián and most of the Rájpúts there are descended from his son Dhir whose tomb is on the road to Shahkot, though those of Nabi Bakhsh's *taraf* are descended from a subsequent settler, Dargáhi Khan, also of the Manj race. Talwan is stated to have fallen to Wairsi, and the share of Jairsi was allotted across the Sutlej.

The Talwan tradition.

This tradition, however, takes no account of the extensive possessions formerly held to the south of the Sutlej by the descendants of Shekh Chacho, the son of Wairsi; and Talwan tradition, in accordance with the genealogy already given, states that Rai Jít came from Athúr to Talwan, then a considerable city, and established a number of villages in the waste country to the north, settling families of different castes, and sinking a few wells in each. The Emperor Babar gave him 60 villages exempt from revenue, and entrusted to him the collection of the revenue in 300 more, giving him an 18 per cent. *talukdári* allowance on the revenues of the latter, and also the ferry dues of Talwan. The existing village on the high bank was established while the city existed. Talwan was deserted by the cultivators in the famine of S. 1840, but the Rájpúts brought them back. It was again deserted by many of them in the famine of S. 1870. The Sikh leader, Bhagel Singh, and the Rájpúts divided the *iláqa* peaceably, taking 50 or 60 villages each, and Bhagel Singh established a fort at Talwan, the Rájpúts also having a fort of their own. Ranjít Singh left the Rájpúts 25 villages in the Manj *iláqa*, and the lands held by them, but in S. 1884 (A. D. 1827) the Sindhánwála Sirdárs Lahna Singh and Budh Singh razed their fort and dispossessed them. They retired to Núrmahal, but some years after, on application to Ranjít Singh, were granted Rs. 1,000 each, 1,000 *ghumáos*, and Rs. 4 per annum from each village of the Manj *iláqa*, an allowance which they continued to enjoy until the commencement of British rule, when they

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Population.
The Talwan tradition.

seem to have made no claim to it, or, if they did, failed to prosecute it effectually. The 360 *kherás* or villages of their *iláqa* extended to the Bein and to Ghurka on the east, and to Bijapur, beyond Shahkot, on the west, but in the town of Bilga, four *pattis* were held by tenants of the Ghorewáha Rájpúts and three by those of the Manj Rájpúts. Beyond Ghúrka, the Ghorewáha territory adjoined that of the Manj Rájpúts. The Aráins of Parji in the centre of the lowlands of the Nakodar Tahsil, and far from any Rájpút settlement, say that in Imperial times the whole of those lowlands belonged to the Talwan Rájpúts who took half the revenue, the other half being received by Government. Rai Jít had seven sons, of whom three left no children, one settled in Ajtani and one in Fattahpur. Of those who remained at Talwan, Rahmat Khan, Zaildár, was fourteen generations removed from one, and Fauju Khan, twelve generations from the other. Shamsh Khan, son of Fattah Khan the founder of Fattahpur, founded Shamshabad.

The Rájpúts of Talwan admit that the Nakodar *taluka* always remained distinct from that of Talwan, and that Rai Mallik, the founder of Nakodar, was a brother of Rai Jít, though he is not named in the genealogy above given.

The Nakodar tradition.

The Nakodar Rájpúts say that their ancestor Bába Mallik was one of four brothers, descended from Wairsi; Rai Bharo, who founded Bharowál beyond the Sutlej, Rai Izzat (evidently the same as Rai Jít), the founder of Talwan, Bába Mallik, the founder of Nakodar, and Manik Deo, the founder of Dhandowál. There are two *tarafs* of Rájpúts, named Raik and Milkani, descended from two grandsons of Mallik. Ghulám Ghauns, Zaildár, was 11th in descent from Mallik. Nakodar is said to have been founded in the recently deserted bed of a river. Its site is, however, considerably higher than the present bed of the Beín, a few miles distant, though not elevated above the surrounding country, and 27 villages were attached to Nakodar in Imperial times, Kángna, of Mailsián *iláqa*, and the Bhatti village of Alditta in Kapúrthala territory being on the boundary. Here Tára Singh Ghaiba and Jassa Singh Ahluwália are said to have been the Sikh conquerors of the Manj Rájpúts. Tára Singh conquered Nakodar and the country south of the Sutlej down to Dharmkot. He expelled the Rájpúts from the town of Nakodar, and gave the land to the Kánúngos, but restored the Rájpúts 20 years later. Talwan resisted the Sikhs, being promised assistance from the Rais of Raikot and Rája Sansár Chand of Kángra, but none was received, and Talwan and Jagraon fell into the possession of the Ahlúwália Chief, who also took Kot Isa Khan from Kádir Bakhsh Khan, son of Isa Khan.

The Bárahpind.

The Bárahpind is a smaller group of Manj Rájpút vallages near Phagwára and partly in Phagwára territory. Hadiabad, the original village founded by the brothers Nasirde and Hamirde is in the Phagwára *parganah*. It is the Hariabad of the map. The

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The Bárahpind.

other villages were settled from it, and are Daduwál, Ballowál, (now a *patti* of Daduwál), Salárpur and Daulatpur in the Jullundur Tahsil close to the Phagwára boundary, and Unchhapind or Kharkhar, Naurang Shahpura, Maheru (now held by Jats), Sunrah, Pandwah, Darveshpind, and Harbhaunspur (now a *patti* of Darveshpind), all in Phagwára. The adjoining Manj villages of Ghurka and Sirháli are not included. Hadiabad appears as a *mahal* in the Aín-i-Akbarí.

Possessions of the Manj in Imperial times.

Amír Khan of Ghúrka, from whom Mr. Barkley obtained the genealogy already given, gave the following list of the possessions of the Manj Rájpúts in Imperial times. The Talwandi *iláqa*, 763 *kherás* or villages (south of the Sutlej); the Talwan *iláqa*, 360 *kherás*, Ghúrka being one of these; the Nakodar *iláqa*, 227 *kherás* (127 in the local account); the Jalalabad *iláqa* (south of the Sutlej) 360 *kherás*; the Bárahpind, 12 villages. The Nakodar Rájpúts say that Jalalabad, like Ise Khan Kot was founded by the descendants of Jairsi and the above genealogy may require correction on this point.

Some of the Manj Rájpúts remained Hindús for some time after the conversion of Shekh Chacho, but all are now Muhammadans. The Bhats of the Manj as well as the Bhatti Rájpúts now reside in Patiála, where the reigning family, though now Sidhu Jats also trace their descent from the Bhattís of Jaisalmer. In the *Aín-i-Akbari* though the Manj in the Jullundur Doáb are properly described by that name, south of the Sutlej they are called Main. The Manj have no sub-division called Main but the Ghorewáhas have. The Ghorewáhas say that this designation properly belongs to their kinsmen in the Ludhiána District. Possibly *Main* and *Manj* were confounded together at the Delhi Court.

The Nárú Rájpúts. *Purser*, 3, 38.

The Nárú Rájpúts are found mostly in the north of the Jullundur Tahsil near the Hoshiárpur border, but there are some villages of this clan, forming a sort of intermediate zone between the Manj and Ghorewáha Rájpúts, in the Phillaur Tahsil. The original seat of the Nárús appears to have been Mau, a few miles west of the town of Phillaur, which they no longer hold. They say that they are Surajbansis converted forcibly in the time of Mahmúd of Ghazni and came originally from Mathura and thence through Jaisalmer to the Punjab. Their ancestor, Rája Tilochan, having applied for help in a civil war to the King of Delhi, was sent to conquer the Punjab, which he did, and in return was made ruler of the country.[1] His son, Nihál Chand, became a Muhammadan, and assumed the name of Nárú Shah. Nárú Shah first settled at Mau, whence his son Ratan Pál founded Phillaur. From

(1) Amir Khan of Ghurka told Mr. Barkley that the Nárús are Ragubansis who came from Ajodhia to Mau. Shaháb-ud-dín, Ghori, is named as the sovereign but Hijri dates are also given which would indicate a period long before his time, and it is thus doubtful whether more faith can be put in the reference to the Ghori monarch than in the chronology, which is manifestly inaccurate. Sipahra, named as the first settler, and his sons Rattan Pál, Hansa, and Bhopat have all Hindu names.

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Population.
The Nárú Rájpúts.

Phillaur they occupied the five *parganas* of Hariána, Bajwára, Shám Chaurási and Ghorewaha in Hoshiárpur and Bahrám in Jullundur. The chief man in each of these *parganas* is known as Rai or Rána; the present Rána of Bahrám being Jamil Khan, Zaildár.

Mau had been deserted by the Nárú Rájpúts before the present inhabitants settled there about 180 years ago. The village site is very extensive compared with the size of the existing village, and the Rájpúts of Talwan say that the habitations of Mau and Talwan were at one time continuous, though there is now no trace of this having been the case. The name suggests a more eastern origin, as it is a frequent termination of names of places in Oudh and the Eastern Districts of the United Provinces, and is also the name of a cantonment in Central India, while it is not of common occurrence in the Punjab or the adjoining Districts. The word means apparently a *jágír* or assignment for the maintenance of a member of a ruling family.

The Nárú *iláqa* near Phillaur can never have been large, being shut in between Talwan, the Dardak *iláqa* of the Ghorewahas, and the river, and it appears to have ceased to be a distinct *mahal* before Akbar's time. Nárú Rájpúts at present hold in this tract only Ganipind, Shekohpur, Begampur, Langrián, and shares in Panjderah (the proprietors residing in Phillaur), Khanpur near Aprah, Katpálon and Asháúr.

The Nárús in this District are now all Muhammadans.(1) But they still maintain Brahmans, who are of the Básdeo *gôt*, and follow numerous Hindu customs.

Bhattis.
Purser, 3, 37.

The Bhatti Rájpúts are most mumerous in this District in the neighbourhood of the Kapúrthala border and to the north of the Jullundur Tahsil, where they have several villages. The adjoining town of Zahúra in Hoshiárpur belongs to them. They are numerous in the Kapúrthala State, and the Rais of Kapúrthala before the Ahlúwália family dispossessed them, were of this tribe. Shekhopur near Kapúrthala, the residence of a Kánúngo in Imperial times, was an old Bhatti village, but now belongs to Súds.

The Bhatti hold Aldatta within the Kapúrthala border, cultivating the whole extensive areas themselves, and have several other villages on both sides of that border, especially north of the road from Sultánpur to Nakodar, south of which several Manj villages are found close to the border. Many of them belong to the Maipál Sub-division which is strong across the Sutlej in Ferozepore. They have also shares in several villages near Phillaur chiefly in the old Nárú *iláqa*. They are greatly surpassed in importance by the Nárús in the Jullundur, and by the Manj in the Nakodar Tahsil.

(1) For further information as to the history of the Nárús, see the Hoshiárpur Gazetteer.

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The Khokhars.
Purser, 3, 39.

According to their own tradition in the District the Khokhars are Sayyids, descendants of one Kutb Shah, who came to India during the reign of the Sayyid kings. He accompanied one of them on an expedition from Delhi into the Punjab, and, in return for good service, received grants of land in Lahore, Siálkot and Jullundur. His son Khokhar gave the name to the tribe. The Awáns also claim descent from Kutb Shah (see the account of this tribe below), and say there are Awán Khokhars and Rájpút Khokhars; but the latter do not admit the claim to kinship made by the former, and point out that the Awáns permit widow-marriage, which the Rájpút Khokhars do not. The two tribes do not intermarry. According to the genealogical table of the Rájpút Khokhars, Khokhar had twelve sons, of whom six have descendants in the country about Delhi; the descendants of one live in Lahore, and of another in Amritsar. The remaining four are represented in Jullundur by the Sher, Bír, Kálú and Singh Khokhars. This however is purely mythical, as the wars of the Khokhars with the Bhattís of Jaisalmer, long before the time of Muhammad, are noticed in the Annals of Jaisalmer (see Tod's Rájasthán). They are here generally reckoned Rájpúts, but their right to that title is sometimes questioned, and they do not intermarry with other Rájpút tribes, but take their wives from Khokhars, Awáns, Shaikhs or sometimes, it is said, from Sayyids. According to the Muhammadan historians, the Khokhars appear to have been formerly powerful in the Bári Doáb; Shaikh and Jasrath being famous leaders of this clan.

The Khokhar villages mostly lie about 8 or 10 miles north of the city of Jullundur, Khokhars are among the proprietors of Jullundur City, and in the north of the Jullundur Tahsil they hold Khandhala, Jallowál, Shukarpur, Náhal and Lesriwalam; in the south-west of the same tahsil, Changawan, Sejangi and Singh. In the Nakodar Tahsil they hold Saham, which is close to Singh, Maimunwál, Yusafpur near Malsian, Kankra, Rájpútána near Shahkot and the large village of Mandhála near Mahídpur. Bagowál in the north of the Kapurthala State belongs to them. In Akbar's time, they were shown as the zamíndárs of the Dassuah *mahal* or *pargana*.

The Khokhars settled here from the neighbourhood of the Rávi, on both sides of which they have still a number of villages in the Lahore and Gujránwála Districts. They have also many villages in the Multán District. The sub-divisions here known are Singh Khokhars (at Singh) and Jallowál, Bart Khokhars at Shukarpur, Bír Khokhars (at Maimunwál and Náhal as well as at Bagowál the proprietors of which are related to those of Náhal), Sher Khokhars (at Lesriwála), and Kalu Khokhars (at Kandhála, Mundhála and Sáham). The latter say they have 18 *kherás* or villages. The large village of Rasúlpur Kalán adjoining Sáham formerly belonged to them, but only 2 or 3 families remain there,

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and the present proprietors are Aráins. The Kalu Khokhars ca to this Doáb from Núrpur in the Sharakpur Tahsil of Lahore.

The Khokhars.

In Nakodar it is said the Khokhars were Shaikhs, w intermarried with the Bhattís and so became Rájpúts. T Khokhars have all the Rájpút characteristics, pride, compara idleness, want of thrift, and in consequence are as badly off the Rájpúts. At marriage ceremonies they practise Hindu custo

Other Rájpút tribes.
Purser, 3, 40.

The Punwárs say they came from Dháránagar, and are spr from Rája Pawár, a descendant of Rája Jagdeo, and their tribe mostly found in Oudh; but they can give no account of their c migration. The Túnwars, Baryáhs, Chauháns and Kharals equally ignorant, and, as there is nothing peculiar in their l circumstances, it will be sufficient to refer to the Census Re for an account of these tribes. There is only one Kharal vill on the northern border of the Jullundur Tahsil. Its inhabit do not share the usual Kharal love of robbery, and appe much surprised to hear that their kinsmen on the Rávi w principally famous as accomplished thieves.

The Mahtons.
Purser, 3, 41.

The Mahtons of the Jullundur Tahsíl claim to be Man Rájpúts, and to have come from Jammú about 1,000 years a Their ancestor, Rája Dhund, came on a hunting expedition, li the country, settled down and formed a matrimonial alliance w the ruler of the place, Rája Harí Chand, who gave him a la tract to govern. The first settlement was at Háratah, in Hoshi pur. Afterwards, owing to constant feuds, the Manhás lost th chiefship, and for some time subsisted by taking service; b finally, when that failed, they fell back on agriculture. Af being deprived of the chiefship, they became known as *Mah* and it is only within the last 80 years that they have been cal *Mahtons* (nasal *n*), a name they at first considered a disgrace. T Nawashahr Mahtons say they were Súrajbansi Rájpúts who ca here before the rule of the Muhammadan Kings of Delhi. T occupied a great part of Nawashahr, till the Ghorewáha Ráj treacherously murdered a number of them when assembled religious purposes at the *Súrajkund* tank at Ráhon. This followed by a general massacre of the Mahtons, the remnant whom settled at Sáhlon. Mr. Barkley notes that the Ghorew Rájpúts admit that the Mahtons preceded them at Ráhon Gunáchaur, and that the tradition is that the Mahtons had expe the Gújars. The Nawashahr men say they adopted the custo widow-marriage (*karewa*), on which they were called *Mahtar*. T was corrupted into *Mahta*, of which the plural is *Mahton*. tribe is more interesting than important: its chief strength in District is in a group of villages about Darauli, near Adampur the Jullundur Tahsil. Here they hold the large villages of Dar (including Darauli Khurd), Padiánah, and the smaller village Kálrah, Ghuriál, Chukhiára and Domúnda. These are in the Sír tract and have a rich soil, retentive of moisture with water at

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The Mahtons.

great depth. They are thus enabled to grow sugar-cane without irrigation, sinking *kachcha* wells only when the rainfall is deficient. In Nawashahr they possess the fine estate of Karnána, near Gunáchaur, Sáhlon, a fair village between that and Rahon, and Rámpur, a small village recently founded on the Beín from Ríhle in Hoshiárpur. In Phillaur they own most of Sirhál Mandi, a few miles to the west of Gunáchaur. There are no Mahtons in Nakodar. They also hold 22 villages in the Hoshiárpur District of which the Tiách *got* hold a *bárah* of 12 villages chiefly in the Hoshiárpur Tahsil, they also hold the town of Pándihat, and the village of Narúr in the north of the Phagwárah *pargana*. The Darauli Mahtons say they settled from Háratah in Hoshiárpur, but very long ago. Darauli Khurd, Padiánah, Kalra and Domúnda, as well as Páldí in the Hoshiárpur *kandhi* are off-shoots from the Darauí community, and Chukhiára and Ghuriál are connected with it by descent through daughters. Karnáuch is an old Mahton community, but the Mahtons of Rámpur settled there from Ríra in Hoshiárpur a little over 40 years ago.

Mr. Purser writes :—

So far as I can see, there is no reason to believe the Mahtons were ever Rájpúts. They may have been, but there is no evidence for the fact, except their own assertion. They are certainly not Rájpúts now. They have not a single Rájpút quality. The Rájpúts are distinguished by idleness, thriftlessness and pride. A Mahton is most industrious and penurious, and does not know what pride is. He wears dirty clothes out of choice; he sells his wheat and subsists on the coarser grain; he lets his women work in the fields. If it is said that they are Rájpúts who have been forced by circumstances to give up the prejudices of their ancestors, some proof of those circumstances which affected them, and not the Ghorewáhas and other Rájpúts, may be fairly demanded. As to the tradition that the Mahtons expelled the Gújars, and were in turn driven out by the Ghorewáha Rájpúts, it seems an idle tale. The Rájpúts certainly came to this part of the country while the Sutlej ran under the old north bank. Their villages, especially in Nawashahr, are numerous along the ridge, and the presumption would be that they settled along the river. But the Gújars are now located between the Rájpút villages and the present stream, showing that they came after the Rájpúts. So we must assume that the Gújars came on two occasions, separated one from the other by centuries, if the Mahton tradition is to be accepted.(1) But there is nothing to support such an assumption. It is, moreover, absurd to suppose that, if the Rájpúts had expelled the Mahtons, as said, the latter could have maintained themselves in the isolated villages of Sáhlon, Karnána and Sirhál Mandi, close to the powerful Rájpút centres of Ráhon and Gunáchaur. It has been already stated that the Ghorewáhas claim to be Kachwáhas, though, perhaps, erroneously. At page 321 (Vol. II), of Tod's "Annals and Antiquities of Rájasthán," there will be found an account of how the Kachwáhas, on the occasion of the Díwáli festival, "filled the reservoirs in which the Meenas bathed with their dead bodies."

(1) The following passage in "The Races of the North-Western Provinces of India" (London 1869), Volume I, page 323, which may explain this story about the Gújars "Kachhwáhas. These claim descent from Kash, the eldest son of Rám. They are traced back to Jaipur, which now forms their chief seat, and whence they expelled the Minas and Bargújars." The remark refers to Zilla Agra. It is almost needless to say that the Bargújars are Rájpúts.

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On page 425, it is related that the Hárás almost annihilated the Oosaras, who are said to be the sole representatives of the Mainas, the unmixed race of hill-men of Central India; while the Meenas were a more mixed race. Now, what is more likely than that the bards of the Kachwáhas or Hárás, noting the similarity of names of the Mahtas (as the Mahtons were originally called), and Mainas, should have transferred the tale of the massacre at the tank to Ráhon? Before leaving the legendary side of the question, it should be noted that the Mahtons say their ancestor came on a hunting expedition from Jammu. Now the Mahtams, to the present day, are known as hunters. But such remote points of resemblance need not be dwelt on. We find the physical and moral qualities of the Mahtams and Mahtons of the present day the same. The Mahtams are remarkable for their low stature, so are the Mahtons (Hoshiárpur *Gazetteer*), and both are notorious for their quarrelsome disposition. I would not lay too much stress on the fact that the Mahtams are found on the banks of the rivers, and do not care so much for cultivating from wells as other tribes do, while the Mahtons are also found mostly in the Sirwál, both of Jullundur and Hoshiárpur, where artificial irrigation is not needed, and on the Beín and its tributaries. Nor ought too much stress to be laid on the claim made by the Mahtams in Montgomery, their head-quarters, to a Jullundur origin. That they come from the same stock, seems very likely. They are probably hill-men, which accounts for their low stature, who emerged, may be at different periods, from the Jammu hills, through the valleys of the Rávi and Chenáb. One branch went down the Sutlej; these are the Mahtams. (The other crossed the Beás and settled in this Doáb; these are the Mahtons). The migration of the Mahtams from the Rávi and Chenáb is noticed by Cunningham, in his "History of the Sikhs," page 17. The Mahtams got among a lot of thieves, and have remained what they were originally, a very low class. The Mahtons have, for nearly a century, enjoyed a fairly stable government, and have risen in the social scale, as they were bound to do on account of their industry, thrift and common sense, when they got a fair chance. Their own story that, about 80 years ago, they considered it a disgrace to be called Mahtons, simply means that, 80 years ago, they were still despised and held in contempt. It is far more likely that a tribe, with the qualities of the Mahtons, would rise from a low position, than that they would sink from a high one. The Census Report suggests that the Mahtams and Labánas are the same. This seems not unlikely but I am unable to say any thing more, one way or the other, on this point. It must be added that, though there are no Mahtons in Nakodar, there are Mahtams. They are Muhammadans, and say they were Rájpúts who became Mahtams on adopting the custom of widow-marriage. They came from the direction of Delhi about 300 years ago; but no information can be got as to when they became Muhammadans. According to them, there are Hindu and Muhammadan Mahtams. The former are found in Nawashahr, Jullundur, Garhshankar and Hoshiárpur, and occupy themselves with agriculture. The latter are met in a few Nakodar villages, Lohián, Mahatpur, Shahkot and others, and do not engage in agriculture, but make ropes and reed stools and *sirki*-screens. This is their story, and, of course, the agricultural Hindu Mahtams are the Mahtons. The Mahtons do not intermarry with other tribes. They burn their dead. After all is said, there can be little doubt they are, if not the oldest settlers in this District, almost contemporary with them. Only two villages claim to have been founded more generations ago than Darauli and Padiána, which belong to this tribe.

There are about 30 Mahton *gôts*. The proprietors of Darauli, Padiána and Darauli Khurd are of the Manás *gôt* and those of

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Domúnda of a new *gôt* named Khatti, an off-shoot from this. In Ghuriál the proprietors are of the Kharaudh, Mujáriya and Khúthan *gôts*, and the two latter are also found in Darauli. The Púrí and Kharaudh *gôts* occur in Domúnda as tenants with rights of occupancy. The proprietors of Sirhál Mandi are of the Chauhán *gôt*.

The Manhás, according to Mr. Purser, are probably Mahtons: he could find only one other village claiming to be of the Manhás clan—Chak Wendal in Nakodar.

The Awáns. *Purser, 3, 42.*

The Awáns are all Muhammadans. Excepting a few villages in Phillaur and Nakodar, the *Awán-kárí*, or country of the Awáns, is situated within a few miles of Jullundur City, and mostly to the south of it. They say their ancestor was one Kutb Shah, a Shaikh of Irán, whose four sons accompanied Mahmúd of Ghazni on his first expedition to India, in 1002 A.D., and settled in the present Ráwalpindi, Jhelum and Jhang Districts. Twenty years later, in obedience to a fresh summons, they accompanied the king on an expedition still further to the east, and were left by him to preserve the conquests he had made in this neighbourhood. From Ya'kúb, one of the sons of Kutb Shah, both the Awán Khokhars and Rájpút Khokhars are said to be descended: but apparently this tradition is not correct. The two tribes do not intermarry.[1] The Awáns of this district say that Kutb Shah was a Shaikh Alawí, and that his descendants were known as Alawíán, and in process of time this name became corrupted into Awán, and that Ya'kúb was a companion of Kutb Shah. This tradition cannot be true as there is no doubt that the Awáns lived in the Sind Ságar Doáb long before the days of Mohammad: General Cunningham identifies the Ananda of Pliny with the Awankári.

The Awán *gôts* in the Jullundur District are divided into three great branches :—

(1) Gulshahi at Khambra, Phulriwála, Badshhápur, Malko Tarar and Chuharwáli a sub-division of which is Náthiál, at Nangal Karar Khan, Sufipind, Rahmanpur, Alipur (near Rahmanpind), Khusrupur, Alauddinpur, and Kásimpur[2] (uninhabited).

(2) Kalgan, at Sirgundi, and in the Ludhiána District. Sub-divisons are—

(*a*) Galli, at Madar and Sammipur.

(*b*) Kharjota at Chattowali, Udesian, one-third Bammiánwáli and Chitewán.

(*c*) Bagowál, at Ladhiwáli and Laliwál (same village), Suchipind and both Chohaks.

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(1) Mr. Barkley says that an Awán of good family will marry as readily with a Khokar as with an Awán. This is denied at the present day.

(2) All these except Khusrupur are offshoots from the Nathial stock of Sufipind.

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(*d*) Jánd, at Phulpur, both Dhanáls, Udhopur, Bairsál, Míránpur (part uninhabited) Hamírí Khera, Jaggan, Bajri, Alipur (near Phulriwála), Ládha, Bháta, Sabowál, Nangal Urdh and Awán Senghre (and at Baghaura in Hoshiárpur).

(3) Chohán.

At the marriages of the Awán, some Hindu customs, such as preparing the *chauk* (square) and others connected with this ceremony, are still observed; and one clan, the Nathewál, have hereditary Hindu *prohits* (priests). The Awáns are fairly good cultivators, but their land is mostly rather sandy and, probably in consequence, they are much in debt. Their villages have a dilapidated look, and this is not entirely due to the crumbling materials of which the houses are built, as the woodwork of the doors, too, is broken and decayed, and the mosques are inferior. Much cane is grown in the *Awánkári*, so it is not idleness that makes the Awáns less well off than others. Their women are not secluded, except by those of the highest class. They help in picking cotton and carry food to their male relations working in the fields.

The Dogars.
Purser, 3, 43.

The Dogars are all Muhammadans. They are found in the Nakodar and Phillaur Tahsils on the bank of the Sutlej, and mostly near the large village Talwan, of which they own part. They know nothing about their previous history. The Nakodar Dogars say they came from Sirsa Ránia, up the Sutlej and Beás. The Phillaur Dogars claim an Arab descent, and say they came into the country with one of the Muhammadan kings. This tradition may be noticed with reference to the remark made by Mr. E. L. Brandreth in the Ferozepore Settlement Report about the remarkable "Jewish face" found among the Dogars. In the same report it is stated that they are supposed to be descended from converted Chauhán Rájpúts. In the Mamdot Settlement Report, Mr. Purser says (paragraph 67), that they are divided into two main branches, one of which claims to be Chauhán and the second Panwar Rájpúts. The tribe is met mostly in Ferozepore, Lahore, Hissár, Jullundur, Hoshiárpur and Amritsar, and some time ago was essentially pastoral, which accounts for their villages being always near a river. The Jullundur Dogars are still distinguished for their love of cattle, especially buffaloes; but they are not at all notorious for being bad agriculturists, though they may not care much for the cultivation of crops requiring much labour, and consequently only a few Dogar villages grow sugarcane. They are quiet, well-behaved people, and do not share the evil reputation of the Ferozepore Dogars. The tribe is somewhat remarkable for going about with uncovered heads. Till a man is nearly grown up, he rarely assumes the turban. The Dogars are said to marry late, and to have marriage songs not intelligible to other tribes. But there is no sufficient evidence of this. Among their *gôts* in this District

are Basré, Chagathe, Chani, Gag, Jagatri, Jasrán, Kahla, Kalli, Karául, Khoje, Mandri Masáunja, Royár, Sangwár, and Sitábe.

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The Gújars are almost entirely Muhammadans. They are found mostly near running water, as might be expected from a tribe till recently almost entirely pastoral. They are most numerous in the eastern tahsils. In Nawashahr, there are two main groups of Gújar villages, one in the extreme north along the Beín, and the second in the far west of the Bet, on the Sutlej. In Phillaur, there is a cluster a little to the east of Phillaur town, and several villages lie around Talwan. In Nakodar, the Gújars occupy the middle of the Sutlej bank, and have a few villages in the east. In Jullundur, they are found in the east, in the vicinity of the Beín, or of some *cho* or drainage-channel. The Gújars here derive their name from *gáo*, a cow, and *charána*, to graze. Some of them say they came from Gujrát in the Punjab, others from Gujrát in Bombay, others from Pákpattan, and others again from Delhi. They were originally Hindús, and according to Mr. Barkley, quoted in the Census Report of 1881, say they became Muhammadans in the time of Aurangzeb (1658-1707). In Hoshiárpur there are still many villages of Hindu Gújars, and Sangatpur in the Phagwára *pargana* of Kapúrthala, belongs to Hindu Gújars. They do not claim a Rájpút origin.

In his Settlement Report the late Sir Richard Temple said of the Gújars:—"Here, as elsewhere, their habits are pastoral; but they are more industrious, and less predatory than usual." After thirty years of British rule, Mr. Barkley observed that they are probably as little given to crime as any other large class in the agricultural population. "It is still generally true that they occupy themselves more with grazing than with agriculture; for instance, the Gújars of Semi keep carts for hire, and reserve much land for grazing. But this is by no means invariably the case. The flourishing village of Karimpur, in the *bet* of the Nawashahr Tahsil, the white mosque of which is a conspicuous object from Ráhon, is purely agricultural, though all the proprietors are Gújars, and Ladian, in the upland tract of the Phillaur Tahsil, is also almost entirely agricultural." They certainly cannot claim to be placed in the first rank of cultivators, and they have retained much of their fondness for cattle; but they are fairly industrious, and by no means bad or unsuccessful farmers. Their villages are neat and comfortable. They show no unusual criminal propensities. When the next settlement is made, they will probably have outlived their bad reputation, and be placed on a level with Jats and Aráins. Their women help in agricultural work, but only to a small extent. They wear the petticoat and not trousers. The shoes of this tribe are usually of a peculiar make, the upper leather covering little of the foot. The Nakodar Gújars are said to have the following custom (called *pindwalná*) at marriages, a survival of marriage by capture. The young men of the bridegroom's

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party gallop round the village, so as to encircle it; those of the bride's party endeavour to prevent this. If any one of the former succeeds in completing the circle, he is given a present by the bride's parents. Another custom is, for the girls of the bride or bridegroom's family to try and prevent one of their brothers-in-law from lighting the fire on which food for the marriage feast is to be cooked. If he succeeds, he is rewarded by a present of some article of dress. This custom is called *jhalka-bhathi*.

The following Gújar *gôts* may be mentioned:—

Bagge at Jhungián (Nawashahr).
Bagri at Sagarpur (Phillaur).
Bargat at both Gorsiáns (Phillaur).
Batte at Karímpur and both Gorsiáns.
Bazár at Karímpur and Bhundri (Phillaur).
Bur at Gorsián (1st).
Chaddar at Burj Hasan (Phillaur).
Chauhán at Gumtála (Phillaur).
Chechi at Karímpur, both Gorsiáns, Thungián Hasan and Burj.
Chhadre at both Gorsiáns.
Chhaole at Karímpur, Burj Hasan, Chauba, Sagarpur and Rasúlpur (Phillaur).
Dhandar at Burj Pukhta (Phillaur).
Dhange at Ladlán (Phillaur).
Dhera at Burj Hasan.
Gohru at Bhúndri (Phillaur).
Gorsi at Burj Hasan, Bachowál Powari and both Gorsiáns.
Kalota at Karímpur.
Kálsan at Burj Hasan and Gorsián (1st).
Kathhua at Bhaure (Nakodar), Achanchak (Phillaur).
Kharar at Bhatián (Phillaur).
Kohli at Gorián (1st).
Koraike at Bhúndri.
Kasali at Salhiána (Phillaur).
Lidhar at Lidhar (Phillaur).
Molsián at Burj Hasan.
Motle at Rámpur (Nakodar).
Munan at Karímpur, Burj Hasan, Gorsián (1st), and Mahiditta (Nawashahr).
Nagre at Gorsián (1st).
Nare at Pandrawar (Nawashahr).
Nilon at Burj (Nawashahr).
Pádhane at Báhádurpur.
Páhdra at Burj Hasan.
Pawadre at Ladián.
Phamre at Phamran and Begowál (Nawashahr).
Sosanbal at Gorsián (1st).
Thandle at Bhundre.

But it is also said that only two and a half *gôts* are *asli* Gújars, namely, Gorsi, Kasana and Bargat (half *gôt*).

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Population.

The Aráins.
***Purser*, 3, 45.**

The Aráins, or Ráins, are, after the Jats, the most numerous of the agricultural tribes, making up nearly one-seventh of the total population of the District. The whole of the Jullundur Aráins are Muhammadans. In the Jullundur and Nawashahr Tahsils, the Aráin villages are much scattered and in both are conspicuously absent in the middle of the west border. In both Tahsils this portion is sandy, but not more so in Jullundur than some other parts of the Tahsil. It is just possible that the Muhammadan Aráins may not have cared to intrude into the domain of the Sikh Gúrú of Kartárpúr. In Phillaur, the Aráins are found chiefly about Phillaur town, and in the south-west, about Talwan and Núrmahal. In Nakodar, their villages lie in the south-east quarter, forming a continuation of those in Phillaur, and also in the middle of the northern half, where they join on to the Jullundur villages, and form a series extending, with scarcely any interruption, from Nakodar to Jullundur City. As landowners the Jats are far in advance of this tribe; for, while the former are only one-third more numerous, they own, in whole or in major part, nearly three times as many villages as the latter. Even in the Nakodar Tahsil, the stronghold of the Aráins, where they out-number the Jats by nearly two to one, they own only 33 per cent. of the land, against 39 per cent. held by their rivals. But the Aráins do not depend entirely on the land they own. They also work as tenants, and as such are highly prized all over the District. It is usually supposed that their *forte* lies in market-gardening; and in paragraph 74 of the Regular Settlement Report, it is said, "they especially excel as market-gardeners, they cultivate more elaborately than the Jats, but they could not manage a large estate as well. In qualifications they much resemble the Lodhás, and Kachís and Kurmís of the N.-W. Provinces." But Mr. Purser regards this description as unfair to the Aráins. It would, he considers, be more correct to say that, while they are quite equal to the Jats in the management of large estates, they are superior to them in *intensive* cultivation. There are many large Aráin estates in the neighbourhood of Jat villages, and in no respect, whether as regards tillage-land or the homestead, do the former appear inferior to the latter. But the Aráins certainly have not the same sturdy spirit as the Jats. In one point the Aráins are far better agriculturists than the Jats, *viz.*, in the care they take of their carts. A Jat scarcely ever thinks of putting his cart under cover, while an Aráin village may be generally known by the number of its cart-houses. There is another point in which the Aráins are remarkable—the minute sub-division of land in their villages, which is partly due to pressure of population, and partly to the character of the people, and partly to the desire to equalize the lot falling to each man's portion. The Aráins are not specially addicted to any form of crime. They are peaceable and most industrious, and furnish a splendid example that Muhammadans may be quite a match for Hindús in peaceful walks

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of life. They well deserve the compliment contained in the saying *mál gáín, te ra'iyat Ráín*, that is, as among cattle cows are most valuable, so among the agriculturists are Aráins. Their women assist in field-work.

The Aráins are commonly believed to be descended from Kambohs. The popular account of the origin of the name preserved by Mr. Barkley is that a Kamboh aide-de-camp (*musáhib*) in the time of Mahmúd of Ghazni, having used his hands to make a channel for irrigation, was designated by the sovereign a *khiraus banánewála*. Some of the Aráins, however, ashamed of so commonplace an origin as that from the Kambohs, while not prepared altogether to disclaim the relationship, say that both Aráins and Kambohs are descended from Abu Sena, son of the Kaliph Umar, but that the ancestor of the Kambohs was not the son of a married wife. No explanation, however, is offered of the conversion of the Kambohs to Hindúism, which, if the genealogy were correct, would require to be accounted for. In Mr. Purser's enquiries the Aráins would admit no relationship at all, nor do they now.

According to Mr. Purser the Aráins say that they came from Sirsa Ránia and Delhi, and were originally Hindu Rájpúts. They claim to be descended from Ráe Jaj, grandson of Laú, founder of Lahore. Jaj was the ruler of the Sirsa territory, and on that account was called *Ráe*, and his descendants subsequently became known as Ráen. They became Muhammadans chiefly in the time of Shaháb-ud-dín Ghori, or the end of the 12th century, and came into this part of the country about 300 years ago. Some of the Aráins of the Jullundur Tahsil say they are descendants of Rája Bhúta, fifth in descent from Rája Karan, and were settled at Uchh. They were forcibly converted by Mahmúd of Ghazni. They had to leave Uchh, because they refused to give a lady called Basantí, to the king, and migrated to Sirsa, and thence at various times came into the Punjab. The following verse refers to the episode of the lady Basantí and the straits they were reduced to:—

Uchh na dittí Bhutián chatá Basantí nár.
Dána pání chuk gayá, chabban motí hár.

"The Bhútas neither gave Uchh nor the lady Basanti: Food and water were exhausted; they had to eat pearls." One of the chief Aráin clans is called Bhutta.

Mr. Barkley agrees that the oldest settlements in this District cannot date much before 1620 A.D. The settlements of which he learnt the origin were either from Sirsa Ránia, or Hánsi in Hissár. The *zaildár* of Talwandi Bakhsha, a large village north of Nakodar, told him that the Aráins there, of whom he is one came from Sirsa Ránia, and the same is stated of themselves by

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he Aráins of Nakodar itself. Those of Parjián Kalán and Khurd in the *bet* of the Nakodar Tahsil said they came from Sirsa in the time of Akbar. Those of the Hánsi *gôt* in Miánwál and in Kot Badal Khan, both in the Phillaur Tahsil, attributed the name of their *gôt* to their having come from Hánsi. There are still a number of Aráin villages in the Ránia *pargana* of Sirsa, but not many in other parts of Hissár District, and the Aráins there say they came from Multán, which was perhaps the original home of the tribe. There are still a good many Aráins in the Multán Tahsil, especially in the neighbourhood of the city.

It would seem, according to the Census Report of 1881, that they were originally located on the lower Indus, and that one section of them settled on the Ghaggar. When this river dried up, they moved into the Jumna and Cis-Sutlej tracts; and, perhaps, spread along the foot of the hills and across the line of movement of their brethren, who were moving up the valleys of the large rivers. By some they are said to be of the same stock as the Sainis, but this is certainly not a common tradition, and the assertion is probably based on the facts that Aráins were called in Persian *Bághbánán*, which is the translation of *Málí*, gardener, and that Saini is only a local name for the *Málí* class. It may be noted that *Mahr* is a title among the Aráins and also among the Gújars. Mahr Anbiya, in Nakodar, and Mahr Fázil, in Jullundur, were both well-known and influential men among the Aráins. No less than 115 *gôts* or clans of this tribe are mentioned, but few of these are numerically important. The following are the principal:—

Hánsi, at Miánwál, Kot Badal Khan, Rasúlpur Kalán, Theng, Bhalowál, Nahal, Kamálpur.

Ráma at Baloke, Adarman, Nangal Ambiya, Ugi, Talwandi Bakhoha, Rasúlpur Kalán, Singhpura, Núrmahal, Kot Badal Khan, Sanga, Ajtáni, Nahal, Talwan, Jullundur.

Mund at Nakodar, Talwandi Bakhoha, Singhpur, Bath, Bhandal Buta, Bhalowál, Kot Badal Khan, Nahal.

Bahmani at Bahmanián, Parjián Bibari, Talwandi Bakhoha, Rasúlpur Kalán.

Gehlar at Gehlar near Parjián Kalán, Nakodar, Kot Badal Khan, Warianáh, Jullundur, Nahal.

Badhú at Akbarpur Kalán and Khurd, Pusarián, Nakodar, Kot Badal Khan, Bhalowál Bath, Aujlah, Nahal.

Muláne at Chahirke, Salálah, Phillaur, Theng, Kuttriwál, Kamálpur, Bhalowál, Jullundur.

Chaddúr at Baloke, Adarman, Nangal Ambiya, Núrmahal, Kot Badal Khan.

Rihar at Adarman, Bulanda, Jakupur Kalán, Theng, Kamálpur.
Gohír at Nakodar, Gohir, Baupur near Ugi, Saidupur, Talwan.
Dhaule at Tandaura, Kot Badal Khan, Upal Khalrasab, Nahal.
Chhabe at Bath, Núrmahal, Chuheki, Kot Badal Khan.
Mande at Chuheki, Kot Badal Khan, Sanga, Nahal.

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Nain at Adarman, Nakodar, Jakupur Kalán, Chuheki.
Parji at Parjián Kalán and Khurd, Núrmahal, Bath.
Dheri at Bhandal Buta, Bhalowál, Sanga.
Thanu at Jullundur and Núrmahal.
Gandhár at Nakodar, Kot Badal Khan.
Jatála at Adarman, Kaniya Kalán.
Mandher at Núrmahal, Nahal.
Khodián, the largest Aráin *gôt* in Jullundur City.
Wedan at Garhi Wedan near Jullundur and at Changatthe.
Bam Bassi, Beldar, Bodi, Ladke, Saggi, all at Núrmahal.
Bachhran and *Bail* at Chuheki.
Rate at Jullundur (few).
Bhut and *Dhode* at Kot Badal Khan.
Dhelar at Nakodar.
Dher at Chahirke.
Ganjial at Adampur.
Naudan at Baupur near Ugi.
Hande and *Tihari* at Lohgarh.
Majitha at Talwan.

Kambohs.
Purser 3, 46.

The Kambohs are numerous in the south-west of the Nakodar Tahsil and the adjoining tract in the south of the Kapúrthala State. Sultánpur in Kapúrthala, and a number of the neighbouring villages belong to them. They are proprietors of Nihálowál, (shared with Jats), Badli, Turna, Nawapind, Kudowál, Sidhpana (shared with Rájpúts), Bara Budh Singh (shared with Aráins), Sábuwál, Karah, Bára, Jodh Singh, Gidarpind, Nasirpur (shared with Aráins) and Dárápur (shared with Mussalmán Jats)—an almost continuous belt of villages near Lohián on the Kapúrthala border to the south of Sultánpur. They also hold the isolated villages of Lambapind near Jullundur, Kambohi near Rurka Kalán, Dalla near Núrmahal, and Sháhpur near Theng. In this District almost all are Hindús and Sikhs, but there are some Muhammadan Kambohs amongst the proprietors of Bhalowál, near Núrmahal, which belongs chiefly to Aráins, and one family of Muhammadan Kambohs in Nakodar, whose ancestor got the office of Kánúngo owing to his having distinguished himself as an athlete (*pahlwán*) at Delhi, though the office did not remain in the family. There is a Kamboh *mohalla* in the town of Nakodar, now chiefly occupied by Aráins. The Kambohs who remain are Hindús, with the exception of the family just noticed. Muhammadan Kambohs are numerous in the Ambála District, and a member of this tribe, Sháhbáz Khan, attained the rank of commander of 5,000 men under Akbar, and distinguished himself as a general in Bengal and elsewhere. Kambohs are also numerous as cultivators at Lohián and Kang Khurd, where the proprietors are of other castes. The derivation of their name has not yet been ascertained. According to their account, they originally lived about Mathura, and were Kshatriyás. When Parashu Ráma was slaughtering the Kshatriyás, he found their ancestor Rúp Ráe armed and girt up for the fray. He, therefore, proposed slaying him; and on Rúp Ráe's saying he was not a Kshatriya, Parashu Ráma replied

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Population.
Kambohs.

that he was armed and redolent of the Kshatriya (*Káím bú hai, yane terí bú Chhatríyán wálí hai*). Rúp Ráe at once objected that he was not *Káímbú* at all, and so got off. He afterwards was known as *Káímbú*, which gradually got changed into *Kamboh*. This ridiculous story is merely quoted on account of the bearing it may have on the tradition of some of the Bijnor Kambohs, that they were of the same stock as the Khatrís. (The races of the North-Western Provinces of India, I. 304).

The tradition as to their arrival in this District is that, in A. D. 1654, the Punjab was devastated by disastrous floods. To restore prosperity, Jahángír sent Sher Sháh, a Súba, who took with him from the city of Sunam (possibly a mistake for Sohna in Gurgáon, a former strong-hold of this tribe), Rattu and Achhrá, the ancestors of the Kambohs. The latter he located near Chúnián, in the Lahore District. The former settled in the neighbourhood of Tibba, near Sultánpur in Kapúrthala, and with his relations founded twelve villages, which are still known as Bara.[1] In Sikh times, the Kambohs came from Kapúrthala into Jullundur.

The Phillaur Kambohs, though few, have a history of their own. They say they were Surajbansi Rájpúts, and came from Kámrup, on the Brahmaputra, to Delhi in the reign of Humayun (1530-1556). Thence one ancestor, Bohd Ráe, migrated to the Lahore, and another, Dálu Ráe, to the Jullundur District. This tradition may have its origin in the achievements of Akbar's Kamboh General Sháhbáz Khan, mentioned above, who had 9,000 horse under his command when operating on the Brahmaputra. (*Aín-i-Akbari*, Vol. I, 399-402. Blochmann's Ed.).

The Kambohs do not claim any relationship with the Aráins. They practise widow-marraige (*karewa*). Their women do not help in agricultural work, but bring out food to their relations working in the fields. The division into Kalmí and Zamíndár or Khaki, or Kambohs "of the pen," and agricultural Kambohs, is recognised. The latter only are found here. They are quiet, well disposed people, good cultivators, and, except that they pretend to be in distressed circumstances when there is nothing the matter with them, they have no bad qualities. They say they are divided into fifty-two clans. None of the names given of these is that of an important Aráin clan, but the names of three clans (Gore, Hánde and Momi) are the same in both tribes.

The Sainís.
Purser 3, 47.

The Sainís are either Hindús or Sikhs. They are numerous in the extreme north of the Jullundur Tahsil; they hold a number of villages near the eastern border of Nawashahr, where the Jadla and Garshankar Beíns unite, and in the south-west of the tahsil also half Lissára in the Phillaur Tahsil. They are also amongst the proprietors of Phagwára. In the Jullundur Tahsil,

(1) Another derivation is from Wara, an enclosure.

CHAP. I, C.
Population.
The Sainís.

they hold Laroha, except what belongs to the Jat Sirdár, Dalli and ½ Dalla, Gehlar, ⅚ths Bhundián, ½ Jandhir, ⅓rd Chulang, and ⅓rd Giganwal. In that of Nawashahr they hold Ladhana Jhika, Sujon, Surápur Páli Jhiki, except Kot, ⅓rd Páli Unchi, ½ Naura, ¼th Gobindpur, ¼th Káma, ½ Dipálpur, Balúr Kalán (part) and Khurd (part), ¾ths Bazídpur, Dudhala (part), ¾ths Urapúr, Chak and Khurde, and there are a few families amongst the proprietors of Bhárta Kalán. They are also tenants in Shekhúpur, Sohita and Bhárta Khurd.

According to their own account, they were originally Málís, and lived principally in the Mathra District. When Mahmúd of Ghazni invaded India, and the Hindús gathered for the defence of the country, the ancestors of the Sainís came into these parts, and, finding the land suitable for agriculture, they settled down here, and went not back to their homes. The explanation of the name Sainí is that they were such good agriculturists, and did such wonders with their land, that the natives called them the *rasáini* tribe (from *rasáí*, cleverness, skill); and in course of time the first syllable was lost, and the present name Sainí left. They are admirable cultivators, and are surpassed by none in industry or ability. They do more market-gardening than the Jats, and, perhaps, even than the Aráins; but this is in addition to and not in place of ordinary farming. They have no bad qualities to distinguish them which call for special notice. The Sikhs among them pay great respect to the *Granth Sáhib*, and in every village have a copy of it, which is read diligently in the audience of the people. Men of this tribe not seldom take service, and especially in the cavalry. They consider themselves to be connected with the Aráins, but the latter know nothing of any relationship. They are not found west of the Chenáb, but are numerous in some parts of the Ambála District. Some of the *gôt* designations correspond with those of the Aráins. The following may be mentioned:—Bádwál (at Laroha), Bhanga (at Dípálpur and Shekhúpur), Bhela (at Laroha and Dalli), Bhúndi (at Bhúndián), Bole (at Chak and Khúrde), Cheran (at Shekhúpur), Daule (at Laroha), Dheri (at Gíganwál), Ghalar (at Laroha and Gehlar), Giddhe (at Chak), Jandhír (at Jandhír), Kaloti (at Laroha and Chuláng), Mulána (at Laroha), Sugge (at Laroha), Tímbar (at Chak).

Other land-owning tribes.
Brahmans.
Purser 3, 48.

The Brahmans are said to have been at one time the principal proprietors in the north of the Jullundur Tahsil, but to have been supplanted by Nárú Rájpúts. They still hold Brahmpur and part of Dittu Nangal near Kartárpur, they are amongst the proprietors of Jullundur City, and south of it they hold Chananpur, Langhra and Gokalpur, and in the west of the Nakodar Tahsil Chuhar Khiwa and Ladhiwáli. They also possess Lakhanpal and Natewal near Sirháli, Batúreh near Jandiála and part of Khojpur in the north-west of the Phillaur Tahsil and one-fourth share in

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the neighbouring village of Dháliwál in Nakodar. They hold part of Mahedpur in Nakodar and near Sháhkot they share Muliwál Khaira with Jats, Hindu and Muhammadan. They are industrious cultivators where they hold land as members of cultivating proprietary communities. Looking at the large number of this tribe, it is clear they depend largely on other means of support than agriculture. They form a considerable portion of the priestly class, and take service. More than one-fifth of the patwárís of the District are Brahmans. Their sub-divisions are numerous.

Khatris. *Purser*, 3, 48.

The Khatrís usually hold land as landlords merely, but one-sixth of Nakodar is held by Bhalla Khatrís, in whose family the office of Kánúngo was formerly hereditary and who manage the cultivation of their own lands. When Tára Singh Ghaiba conquered Nakodar, he expelled the Rájpúts who held half the village, and gave their land to the Kánúngos, but twenty years after he restored the Rájpúts to possession of one-third leaving the Kánúngos one-sixth. In the city of Jullundur several *gôts* of Khatrís are amongst the proprietors, especially the Saigals, some of whom, formerly Kánúngos, have become Muhammadan; and the Thápars who are Muhammadan Khatrís hold Chak Husaina, an uninhabited village near Jullundur. Saigal Khatrís hold Damodarpur east of Jullundur, and were also formerly proprietors of the adjoining village of Talon, but the Jat proprietors got possession of the latter about the time of the Sikh conquest. Bhág Mal, Khatri of Jullundur, son of a Kárdár of Shaikh Imám-ud-dín, was proprietor of Jetwáli, Rámpur Lálli and Chak Rámpur, Jats and in Jetwáli Aráins being tenants with occupancy rights. Karári, 12 miles North of Jullundur, belongs to Khatrís, and they share in Dittu Nangal near Kartárpur, and in several villages in this tahsil they have acquired shares for purchase. In Mr. Barkley's time Báwa Khun Dás Bedi was proprietor of five-sixths of the large village of Sirsa, half of which he held in *jágír*, and Báwa Narayan Dás of half of Daulatpur. The Gúru of Kartárpur, a Sohdi Khatri, is the largest landlord in the District, being the sole proprietor of Kartárpur, Dipálpur, Dhirpur, Mirchhota, Núrpur, Shibdáspúr and Chak Rám Singhpura, and also holding two-thirds of Devidáspúr. He also holds a *jágír* of about Rs. 14,000 in all. Rám Chand, a Khatri, is Zaildár of Kartárpur. His ancestors have for centuries been Diwáns to the Gurús.

In other tahsils Khatrís hold little land. In that of Nawashahr Gúrú Ke Chak was held by Mehr Singh, adopted into a branch of the Sodhi family of Anandpur, Khatrís hold part of Nawashahr, part of Malhupota and part of Kharkhuwál: and there are a few Khatri proprietors in Ráhon. Shibdyálpur belongs to a Khatri of Lissára.

The Khatrís engage largely in trade, and take service. Nearly half the patwárís are Khatrís. There are four Darbári *gôts* in the District—Sondi, Saigal, Thápar and Bhalle. The remainder are known as Bázári Khatrís because they are employed in trade. One of the Jullundur Kots belongs to the Sondi Khatrís.

CHAP. I, C.
Population.
Shaikhs.

The Ansári and Koreshi Shaikhs of Jullundur, if entitled to the designations they bear, would seem to be of Arab extraction, Koreshi being the name of the powerful tribe at Mecca from which Muhammad himself sprung, while the title of Ansár, or helper, was conferred by him upon those residents of Medina who originally bound themselves to aid the Prophet and the refugees, and was extended to all the people of that city as they embraced the faith of Islám. But the title of Shaikh was frequently taken by Hindu converts, as, for instance, by the Manj Rájpút Shaikh Chacho, though his descendants did not continue to bear it. There are thus many Shaikhs of purely native origin, including the representatives of indigenous tribes, as the Joyas at Malsián, whose name connects them with a tribe formerly powerful in the Southern Punjab, and the descendants of many different Hindu castes. Similarly the Kakkezai Shaikhs were originally Hindu Kallals.

It is not uncommon for Shaikhs who have risen to a good social position, especially if not entitled to claim a distinguished ancestry as Shaikhs, to usurp the title of Sayyid. This has been done by a family at Ráhon, in this District, and also it is said by the proprietors of Khoja, and another instance is said to be afforded by the well-known Fíkir family at Lahore. Shaikhs hold Jand in tahsil Phillaur.

Ansári Shaikhs.

The *Ansárís* own Basti Shaikh Darvesh or Basti Shaikh, and Basti Dánishmandán, the first and third in size of the Jullundur Bastís, also Pindhori Shekhán in Nakodar Tahsil. They are popularly known as Patháns owing to their intimate connection with a Pathán colony, and often take the appellation of Khan at the end of their names. They are called Ansárís from their supposed descent from Hazrat Ayúb Ansári, but are really Barákis. Those of Basti Shaikh are from 5 to 9 generations removed from Shaikh Darvesh,(1) who came from Káni Kúram and purchased the land of that village from Loháni Patháns in 1026 H. (A. D. 1617) and founded a town, which he named Surájábád after an ancestor, but which has subsequently come to be known by his own name. He died there in 1082 H. (1672 A. D.), and the principal buildings are still the mosque built by him in 1030 H. and his tomb, which adjoins it, built in 1105 H.

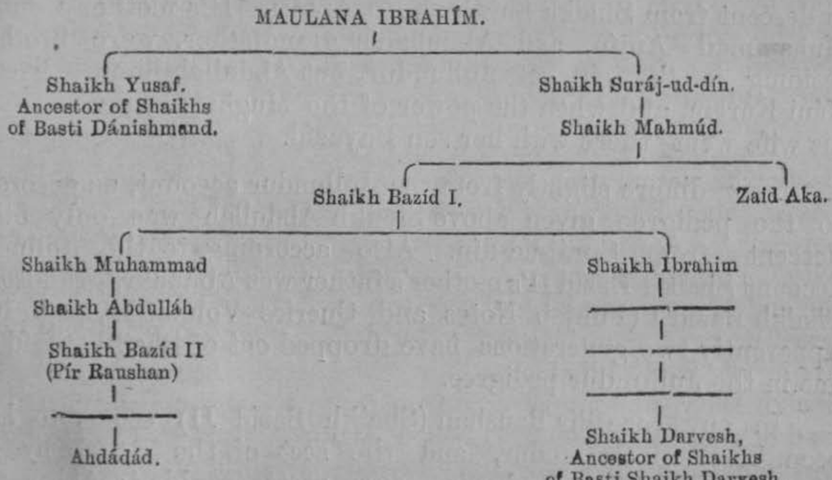
In a manuscript account of the family, drawn up in 1118 H. or about A. D. 1706, which is in the possession of Ahdádád Khán of Basti Shaikh, the genealogy of Shaikh Darvesh is traced back to Hazrat Ayúb Ansári of Medina, whose true name is however stated to be Khálíd, Ayúb being his son's name. This identifies

(1) The descendants of a son by his first wife, born before he left Káni Kuram, are 7 to 9 generations removed from him, and those of his sons born subsequently to his settlement here 5 to 7 generations. Its would thus appear that while 3 generations in a century may be a fair average in a family of agriculturists, the variation in different branches of the same family over a considerable period may be so great as from one generation in 27 years to one generation in 44 years or thereabouts.

him with the Abu Ayúb, into whose house Muhammad was received on his flight from Mecca, from which the Hijra era is calculated, as his name is stated in Muir's Life of Muhammad (vol. iii, pages 11, 12) as Khálíd ibn Zaid. His death in the 55th year of the Hijra era during the 1st siege of Constantinople is mentioned in Chapter lii of Gibbon's Decline and Fall.(1)

According to the genealogy Shaikh Darvesh was but 22 generations removed from this ancestor (*i.e.*, if Abu Ayúb's generation be considered the 1st that of Shaikh Darvesh was the 23rd). This is a very small number of generations for a period of 1,000 years, but in one branch of the family the 28th generation (27 generations from Abu Ayúb) is still in existence, and it may be supposed that a few generations have been omitted in the earlier part of the genealogy, without implying any doubt of its authenticity. From Mauláná Ibrahím, 8 generations before Shaikh Darvesh and 14 from Abu Ayúb, the genealogy is evidently genuine, as the several branches of his posterity are traced out.

The pedigree of his descendants as given in this genealogy is as follows :—



Ibrahím was the author of a work called the Tárikh Muallim in which he calls himself Maulvi Ibrahím Dánishmand Albrak. The Tafsir-i-Baizabi, a contemporary work, also refers to him as Albrak. No mention of the name of Ansári is made in either. Possibly he may have had some connection with the Dánishmand Turks of Cappadocia. He had six sons. From one, named Shaikh Yusaf, the Shaikhs of Basti Dánishmandán (originally called Ibrahímpur after Mauláná Ibrahím), are descended. Another was Shaikh Suráj-ud-dín, the ancestor of Shaikh Darvesh. Mauláná Ibrahím is stated to have emigrated from Medína, and settled in Baghdád. He afterwards came to Multán to meet Bahá-ul-hakk

(1) The reign of each Sultán is inaugurated at his mosque, built 780 years later, by binding on the sword of office before the tomb of Abu Ayúb.

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Population.
Ansári Shaikhs.

and by his advice settled in Mastwi (otherwise Buded) in Barkistán, or the country of the Barik Patháns, in the Logar Valley near Kábul. The reference to Bahá-ul-hakk would fix his date approximately at the middle of the 13th century(1) of our era or about 3½ centuries before Shaikh Darvesh.

The most interesting part of the genealogy is subsequent to this date. Shaikh Bazíd I, the grandson of Shaikh Suráj-ud-dín, is said to have come from Mastwi to Káni Kúram, and while Shaikh Darvesh was descended from him by one line, the celebrated Shaikh Bazíd II, otherwise known as Pír Roshan, the founder of the sect of Raushaniya, or Illuminati, was descended from him by another.

In the Dabistán of Mohsani Fani an extract is given from an account of his own family written by the latter Bazíd, or, as he is called in the histories, Bayazíd, and this is translated by Leyden in the 11th volume of the Asiatic Researches (pages 406, 407). According to this account Shaikh Bazíd II was born at Jullundur about a year before Bábar's conquest of India (therefore about 931 H. or 1525 A.D.), his father being Shaikh Abdullah, who was 7th in descent from Shaikh Suráj-ud-dín Ansári. His mother's father Muhammad Amín, and Abdullah's grandfather, were brothers residing in the city of Jullundur, but Abdullah himself lived at Káni Kúram, and when the power of the Mughals began to prevail his wife went there with her son Bayazid.

This differs slightly from the Jullundur account, as according to the pedigree given above Shaikh Abdullah was only 5th in descent from Suráj-ud-dín. Also according to the Jullundur account Shaikh Bazid II's mother's father was Abubakr, grandson of Shaikh Bazíd I (Punjab Notes and Queries Volume II, page 160). Apparently two generations have dropped out of Shaikh Bazíd II's line in the Jullundur pedigree.

In any case Pír Raushan (Shaikh Bazíd II) seems to have been born in Jullundur, and the sect of the Raushaniya or Illuminati are famous as having given great trouble to Akbar and Shahjáhán in the Pesháwar hills. Mr. Barkley's informant Ahdádád Khán, was aware that Shaikh Bazíd and his descendants headed the Raushaniya rebellions, and were generally reputed to be sectaries, but maintained that some of Shaikh Bazíd's writings showed him to be a good Muhammadan. His theory of the cause of their long conflicts with the Imperial power is that they considered themselves to have a right to a share in the dominion owing to the marriage of the daughter of Zaid Aka, brother of the elder Shaikh Bazíd, to Abu Sayyid Mirza, Badshah of Herat,

(1) Bahá-ul-hakk or Shaikh Bahá-ud-dín Zakariya was for about 5½ years the great saint of Multan. He was visited by Kutb-ud-dín Bakhtiyár Káki in the time of Nasir-ud-dín Kubachah, who was drowned A.D. 1225, and was living on the accession of Balban in A.D. 1264. His tomb belongs to the age of Balban. Cunningham, Archæological Survey Report 1872-73.

Ansári Shaikhs.

and that on some of their disciples, Patháns of Mastwi, being seized near Tiráh on a charge of house-breaking, they raised an insurrection. This account of course degrades the character of their struggles with the empire, but is probably more pleasing to the existing members of the family as it puts the establishment of a new sect by Pír Raushan out of sight.

The head of Pír Raushan's grandson Ahdádád was brought to Jullundur by Shahjahán's Wazir, Sa'adullah Khán, (1) who was himself one of his disciples, and buried at the Khángáh of Shaikh Ahmad Ghauns which is on the Circular Road round the City. Sa'adullah Khán also got the *jágír* of Man Shamshabad near Agra for the sons of Jálál-ud-dín, the eldest son of Pír Raushan, and they settled there after which there were no more Raushaniya disturbances on the Afghán border. One of them, Abdul Rashíd Khán *alias* Ala Dád, presented the weathercock of the Bastí Shaikh mosque. He is mentioned in the Dabistán as having been appointed to a command of 4,000 men in the Dakhan, and having died in 1057 H. (Asiatic Researches, Volume II, page 420).

Another indication of the connection of the family with Jullundur before the time of Shaikh Darvesh is afforded by the Khángáh of Ghauns-ul-Karam or Shaikh Ahmad, that above mentioned. His father Abdul Rahím was son of the elder Shaikh Bazíd, and brother of the ancestors of Shaikh Darvesh and Pír Raushan. Little, however, is known of the circumstances under which this earlier settlement was formed, and it would seem from the reference to the Mughals in Pír Raushan's own account of his birth that Babar's conquest of India was regarded as unfavourable to the interests of the family, and led it to return into Káni Kúram.

The founders of Bastí Dánishmandán and Bastí Shaikh.

The migration of Shaikh Bazíd I from Mastwi to Káni Kúram has already been mentioned. Though many of his descendants moved to Jullundur at an early date others remained at Káni Kúram. The descendants of Shaikh Yusaf (son of Mulana Ibrahím) only settled at Jullundur in 1018 H. (1609 A.D.) They founded the town of Ibrahímpur now known (after Mulána's other name of Dánishmand) as Basti Dánishmandán. Shaikh Darvesh, the great-great-great-grandson of Shaikh Bazid I, also came from Káni Kúram to Jullundur in the time of Jahángír, and in 1026 H. (1617 A. D.) he bought the land on which he founded Surájábád, now Bastí Shaikh. The mosque of Bastí Shaikh, built by him, bears the date of 1030 H., and his tomb, which adjoins it, that of 1105 H. (1694 A. D.), his death having occurred in 1082 H. (1672 A. D). Shaikh Darvesh had five sons, one by his first wife, born in Káni Kúram, before he came to Jullundur, and four born at Jullundur. One of these died without issue, but the others have left numerous descendants, some of whom have settled elsewhere, while others are still proprietors in Bastí Shaikh. The

(1) For a note on Sa'adullah Khan, see P. N. Q., Vol. I, 809.

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present proprietors are from five to nine generations further removed from the founder of the family.

The founders of Bastí Dánishmandán and Bastí Shaikh.

A *farmán* from Dárá Shikoh in the 27th year of the reign of Shahjahán (dated 9th Rabi-ul-awwal 1064 H., 1635 A. D.) still exists, granting certain exemptions to Shaikh Darvesh and his brethren on account of the foundation of Surájábád, Ibrahímpur, and Bábápúr (the latter being the present Bastí Babakhel, a Barik foundation). The head of the Shaikhs of Basti Dánishmandán is Ghulám Mohi-ud-dín known as Mián Baghe Khán, Honorary Magistrate and Zaildár. His nephew is Lambardár of Bastí Dánishmandán. The head of the descendants of Shaikh Darvesh is Pír Dád Khán, Pleader.

Qoreshi Shaikhs.

Qoreshián on the Tandah road, in the north of the Jullundur Tahsil, Kotli Shaikhán near Aliwálpind, Shekepind, Sherpur, Mubárakpur, Nangal Salempur and Nangal Jamálpur,[1] north of Jullundur are held by Qoreshi Shaikhs. Hardo Shaikh near Núrmahal also belongs to a Qoreshi family, in which the office of Qázi was formerly hereditary, and who claim descent from Báwa Faríd of Pákpattan.

Kakkezai Shaikhs. Purser 8, 59.

The history of the Kakkezai Shaikhs will be found at page 157 of Massy's Punjab Chiefs. The family seem to have been at first Hindu Kaláls of Núrmahal, but now call themselves Kakkezai Shaikhs. About the beginning of the 19th century all the adult male members of the family were extinguished in a feud at Kartárpur with one solitary exception. The best known of the Shaikhs were Ghulám Mohi-ud-dín Khán, Nawáb Imám-ud-dín Khán, Shaikh Karam Bakhsh, and Shaikh Sandhe Khán. They are principally known for their revenue administration of the Jullundur Doáb and Kashmír and for the attempt of Imám-ud-dín to hold the latter province against the British in 1846. Shaikh Nasir-ud-dín, Extra Assistant Commissioner, belongs to this house. Two other representatives of family in the Jullundur City are Shaikhs Mahtab-ud-dín and Abdul Latíf. The fine *sarai* near the Police Lines at Jullundur was built by Shaikh Karam Bakhsh. The new ruined brick bridge over the Beín on the Phagwára road is also said to have been constructed by the family.[2]

Baraki Patháns.

The Barik or Baraki Patháns and the Ansári Shaikhs appear to have come to Jullundur about the same time, originally as merchants. The Bariks lay claim to Arab descent, but Dr. Bellew thinks that they are Greeks from Bark in Lydia brought back to Persia by Xerxes. They came from the Logar Valley between Kábul and Ghazní. In a manuscript account of the Bastí Shaikh family, bearing date 1118 H. (A. D. 1706), it is stated that many of the Barik clan settled in two *Muhallas* of Jullundur the

(1) The proprietors of this group of villages, the first four of which are within one boundary, are of a common stock, and now assume the name of Sayyíds.

(2) (Mr. Purser's Settlement Report, p. 96).

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Baraki Patháns.

Barikían (also known as *Muhalla* Karár Khán) and the Rasta Ikhwand in 1003 H. (1594 A. D). The founders of the Barikían *Muhalla* came with Shaikh Ahmad Ghauns, whose Khángáh is at Jullundur. After Jullundur and *Muhalla* Karár Khán were burnt by Gúrú Wadbhág Singh of Kartárpur in 1818 Sambat (1757 A.D), Kot Khán Jahán was founded by Khán Jahán, who was grandson of Usmán Khán, brother of Karár Khán. This family is known as Súda-khel; and the Barik tribe also includes the Guz, Aliak, and Bábákhel families.

P. N. and Q., Vol. II.

Between 1026 H. (A. D. 1617) when Shaikh Darvesh came to Jullundur from Kání Kúram on the Bannú frontier, and 1030 H. (A. D. 1621) when he built the mosque of Bastí Shaikh, he bought land near Jullundur from Lohaní Afgháns, and some of the Bábákhel who had accompanied him bought a deserted site named Dúní Nagal from proprietors of Jullundur and Shahabpur. Shaikh Darvesh founded the town of Surájábád (now Bastí Shaikh), and the Patháns founded Bábápur (now Bastí Bábákhel) on the lands so acquired. In Sambat 1816 (1760 A. D.) the Sikhs plundered and burnt Bábákhel, but the inhabitants afterwards occupied a new site adjoining the old one being joined by people of other castes.

Bastí Guzán was founded in the time of Sháhjahán by three sons of Múse Khán of the Guz family, who had come with Shaikh Darvesh from Kání Kúram to Jullundur, and had joined him in founding Surájábád. They afterwards bought lands from the Lodís, Sayyids, and Shaikhs, and leaving Bastí Shaikh, occupied Bastí Guzán, where they built a bázár.

There are several smaller Bastís, also founded by Bariks, such as Bastí Ibráhím Khán, Bastí Pír Dád Khán, and Bastí Sháh Qulí, which belongs to the Kapúrthala State, and others which were destroyed by the Sikhs. The Bariks appear to be the same as the Baraís, who are described in Elphinstone's Kábul (p. 315) as a class of Tájiks, "who inhabit Logar and part of But Khák. Though mixed with the Ghiljís, they differ from the other Tájiks," in that "they form a tribe under a chief of their own, and have a high reputation as soldiers. They have separate land and castles of their own, furnish a good many troops to Government, closely resemble the Afgháns in their manners, and are more respected than any other Tájiks: their numbers are now about 8,000 families." "All traditions," he adds, "agree that they were introduced into their present seat by Sultán Mahmúd about the beginning of the 11th century, and that their lands were once extensive, but their origin is uncertain; they pretend to be sprung from the Arabs, but others say they are descended from the Kurds."

The Lodí Patháns.

The most important, and probably the oldest Pathán settlement in the District was that of the Lodí Patháns. Kot Bure Khán,

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Population.
The Lodí Patháns.

adjoining the Devi Tál north of the city Jullundur, was an ol suburb belonging to the Lodí Patháns, but of this only a mosqu the roof of which is composed of a number of small domes of lo pitch, and some old mango trees, belonging to the garden whi once surrounded the mosque, now remain. In the *Aín-i-Akbar* the Jullundur *mahal* is shown as occupied among others by Lo Afgháns with a revenue of 14¾ lakhs of dams, being 2-17th of t whole Jullundur Doáb Sarkar. Those of Dhogri, about six mil north-east of Jullundur, undoubtedly belong to one of the olde families in the District; according to Mr. Barkley (P. N. and Q Volume II), they say that their ancestor, Tátár Khán, came wi Mahmúd of Ghazní, and that this prince gave them the village Dhogrí, which had previously belonged to Dhúg Jats.

The Patháns of Dhogrí.
Purser 3, 59.

Mr. Purser says that it is not unlikely that they were Military Colony, and that they seem to have settled at Dho eleven generations ago. According to the account preserved him, in the time of Humáyún (1530-1556) their ancestor, Tát Khán, held a farm of the whole of the Punjab, and took the pa of Sher Shah, who made him Governor of the Province. Wh Humáyún returned from exile he defeated Tátár Khán, b afterwards took him into favour. During subsequent Muha madan rule, the family seems to have enjoyed extensive *jágírs* a to have founded many villages, among others Aláwalpur a Adampur. In Sikh times, they were gradually dispossessed, a under Ranjít Singh, owing to the *taluqdár's* refusal to atte on the Maháraja at the head of his *sowárs*, the Jullundur *taluq* was confiscated in 1812 A.D., and conferred on Sirdár Himmat Sin Jallewála; to whom thus Dhogri and Aláwalpur went. On t introduction of British rule, Abdur-Rahmán Khán was head the family. He was made Tahsildar of Miáni, and died in 184 Of his sons, Abdus-Samadh Khán, was employed in the Police Kotwál, and was subsequently Tahsildar of Garhshankar a elsewhere. Sirbuland Khán, a second son, was an Inspector Police; his son Ghulám Ahmad Khán, Khán Bahádur, Reven Member of the Kashmír Council then became head of the fami Niáz Muhammad his brother is a pleader at Jullundur. T family has a grant of Rs. 300 per annum charged on the reven of Dhogri. It may be noted that, family tradition says it w Abdur-Rahmán Khán who had the keys of the Phillaur fort ma over to the English in 1846 by Chaudhrí Kutb-ud-dín. Anoth family also lays claim to this surrender. An excellent examp of how little time is needed for the growth of fiction.

Sayyids.

The Sayyids hold Lohián (ten families), Sayyidpur, Saddarpu Hájipur and Mírpur near Shahkot,(1) and, as jágírdárs, Dheria in the same neighbourhood, Dokoha and Chaugati near Jullun

(1) Shahkot itself belonged to Sayyids before the Sikhs conquered the country, when th were dispossessed. It owes its name to them.

dur, and are amongst the proprietors of Jullundur itself (the Kázi family). They are owners of Khánke, north of Kartárpur, and Shahpur near Adampur in Jullundur Tahsil. Gohawar, Chulang, Ashaur, Miránpur, two-ninths of Fattahpur near Kot Bádal Khán and two-fifteenths of Mán in tahsil Phillaur, three-fifths of Saloh near Nawáshahr, Shahpur and Alowal near Usmánpur, Khoja near the Sutlej, part of Karnána, and one-third Sirhál Kazián in tahsil Nawáshahr. The proprietors of Dokoha, Chulang and Gohawar are related amongst themselves.

In Khoja the Sayyid community is large, it is said, however, that the proprietors of Khoja are really Shaikhs and assumed the title of Sayyid about 35 years since, there being a hundred or more shares. Here the Sayyids cultivate largely in person, but there are also non-hereditary Aráin cultivators. The Sayyids acquired the village in the time of Akbar, but are so ignorant even of his name as to call him Sikandar Azim, son of Humáyún. Sande Shah of Lohián told Mr. Barkley that his ancestors came from Aurangábád to Unchh (Uchh in Baháwalpur), and that three brothers from that place founded Dipálpur, Chúnían and Lohián 500 years ago, the founder of the latter having been Zain-ul-mulk, whose descendants in the 18th or 19th generation are the present proprietors. The Rájpúts became his disciples and allowed him to found Lohián in what was then jungle. The Sayyids were dispossessed by the Sikhs, and went to Aláwalpur, north of Jullundur, and afterwards sought the protection of Rája Fattah Singh of Kapúrthala, on whose intercession Máhárájáh Sher Singh of Lahore restored Lohián to them. It is divided into five *tarafs*, one of which was held one-third by Sande Shah and two brothers, one-third by an uncle and one-third by another shareholder. The cultivators are Dogars, Aráins, Tarkháns and Kambohs.

The Sayyids of Sirhal Kazián, like those of Jullundur, are of a family in which the office of Kázi was hereditary. The Sayyids of Fattahpur near Kot Bádal Khán and Ashaur are Bukhári Sayyids, those of Miránpur Mashahri Sayyids, those of Gohawar and a family at Indina, Tiraizi Sayyids, and at Sirhali there is a family of *Gilání* Sayyids. Sayyid Hassan Jahániya of Ráhon is mentioned by Mr. Barkley as the representative of a distinguished Sayyid family which has long held an influential position in that neighbourhood. He is a Bukhári Sayyid descended in the 11th generation (1) from Hazrat Makhdúm Jahániya of Unchha (Uchh in Baháwalpur) where Sayyid Jalál-ud-dín, the founder of the family, had settled from Bukhára six generations earlier. An ancestor of Hassan Jahániya's migrated from Uchh to Burhanpur in Central India, and the Ráhon branch of the family came from that place. Two

(1) This is apparently too short a succession for a period of nearly 500 years, Hazarat Makhdúm Jahániya having died A. D. 1383-4. But the case of the Ansári Shaikhs of Bastí Shaikh which will be noticed immediately shows that it is not impossible, though it is most probable that a generation or two have been dropped out of the genealogy.

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families who now reside at Maler Kotla, besides that which remains at Ráhon belong to it. Hassan Jahániya's father, who was noted as a physician (*hakím*), held the villages of Udhowál and Jhungián in *jágír* until his death in 1857. This *jágír* is said to have been originally granted by the last great Muhammadan governor, Adina Beg Khán, a disciple of the family, and was continued by Tara Singh Ghaiba after the Sikh conquest. It was once withheld for a few seasons by Ranjít Singh, but, with this interruption, continued to be held by the family until the cession of the Jullundur Doáb to the British Government, by which it was confirmed to Hassan Jahániya's father, for his life.

Suds.

Suds are proprietors of Kotla Sudan in tahsil Nakodar as well as at Shekohpur in Kapúrthala, the old head-quarters of a *pargana* under the Delhi Empire, and formerly the property of Bhattís.

Kalláls and Baniyas.

Kalláls are owners of Chak Kallálán near Banga, and one-sixth of Jamsher. Baniyas hold part of Khojkipur near Aláwalpur.

Labánás.

Labánás hold Rájpura, Bhatrura and two-thirds of Patiál in the extreme north of the Jullundur Tahsil, but Sálig Rám, a Khatri of Jullundur, has acquired some land in the former in which he has founded a new village, called Bhagwantpura. They are a sub-division of the great Banjára tribe, but not so successful as agriculturists as they were as carriers, when occupation could be found in that capacity.

Bahrupiás.

Bahrupiás, another sub-division of the Banjára tribe, are proprietors of Butgarh, part of Sasrari and half Rawar, on the Sutlej near Lissára. An account of this tribe will be found in Mackenzie's Gujrát Settlement Report, Wilson's Glossary, under the words Banjára, Bhand, Bahrupiya, and in Elliot's Supplemental Glossary, under Banjárás.

Ráwats.

Ráwats hold Daryápur, half Begampur, and part of Bairsián in the Náwashahr Tahsil, and in Ibrahímpur are tenants with rights of occupancy of non-resident Rájpút proprietors. In the Phillaur Tahsil they hold part of Phillaur and five-elevenths of Nahal.

Lohárs.

Lohár hold Lohár near Larohi in the north-west and Lohár near Partábpura in the south of the Jullundur Tahsil, in the north of which they also share a third Lohár with Tarkháns, and north of Jullundur they share Dasupur with Náis. In the Nakodar Tahsil they hold Lohárnangal, and in that of Phillaur one-fourth of Pindori near Jandiála, and they share one-eighth of Ghúrkha with Narsing Dás. Tarkháns hold Tarkhánmazara in tahsil Phillaur, besides sharing with Lohárs in one of the villages of that name above mentioned.

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Harnís.

Harnís are proprietors of Mari Harnián and Sadachak in the Jullundur Tahsil. They are not very industrious cultivators, but seem to have completely settled down to agricultural pursuits.

Changars.

Changars, though they hold no landed property, are usually to be met with in some of the villages of the Phillaur Tahsil near the Sutlej. They live in movable huts of *sirki* or thatching grass which are pitched outside the villages, and they make baskets of tamarisk twigs and breed fowls for the Simla market. They bear a good character. They are interesting as an Indian tribe of gipsy habits.

Leading families of the District.

Of the fourteen Provincial Darbáris belonging to the District, three are of the house of Kapúrthala, namely, Kanwar Sir Harnám Singh, K.C.I.E., Sirdár Partáp Singh and Sirdár Charanjít Singh. One Sirdár Muhammad Hamdam, Tahsildár of Jullundur, is a political refugee and grandson of Sháh Sujah, Amir of Kábul. The remaining chief families of the District are, for the most part, the representatives of men who rose to importance during the last days of the rule of the Delhi Emperors in the Punjab, or a couple of years later. The history of few goes back further than 1759 A.D.

Assignment of revenue.

In Sikh times, a great part of the District was held in *jágír*. At the regular settlement, the demand of lands held revenue-free was stated to be Rs. 2,28,052, or nearly 18 per cent. of the total revenue. Their revenue now is Rs. 97,990. After annexation these grants were enquired into; some were resumed and some continued, mostly for the life of the incumbent, and subject to a deduction in lieu of the contingent of troops which the grantee had been required to supply in former days. This reduction or commutation was calculated sometimes at a certain share of the grant, and sometimes at so much per trooper, usually Rs. 16 per mensem, besides charges for equipment. Among these *jágírs* were villages which had been acquired by the sword by various adventurers, about 1759 A.D. (Sambat 1816), when the power of the Delhi Empire was finally broken. These were treated as the other grants at first, but subsequently a further investigation was made, and, in 1857-58, all such conquest *jágírs* (*jágir bazor-i-shamsher*) were continued in perpetuity to the male heirs of the incumbents of "the year of primary investigation," which is ordinarily 1846 A.D. As a rule, it was directed that part of the *jágír* should be resumed on the death of such incumbents. The condition of the conquest *jágír* grants will be found in Appendix III of Mr. Barkley's "Directions for Revenue Officers." A special register of the conquest *jágírs*, corrected up to date, has been prepared and made over in duplicate to the District office. The principal *jágírs* now existing are the following :—

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Assignment revenue.

Tahsil.	Name of Jágírdár.	No. of villages.	Revenue of jágír	Tenure of jágír.	Remarks.
1	2	3	4	5	6
			Rs.		
Jullundur...	Gúrú Nau Nihál Singh of Kartárpur.	4	11,525	In perpetuity ...	Provincial Darbári.
" ...	Sirdár Amr Singh of Naugaja.	4	1,399	For life.	
" ...	Sirdárs Achhar Singh and Jawála Singh of Aláwalpur.	1	2,005	Conquest.	
" ...	Rattan Singh and others of Jalbhah and elsewhere.	4	1,809	Conquest ...	Numerous shareholders.
" ...	Sirdár Dewa Singh and another of Bahram.	1	1,355	Do.	
" ...	Sirdár Basáwa Singh of Laroa.	1	1,000	Do. ...	Provincial Darbári.
" ...	Ghulám Ahmad Khán of Dhogri.	1	300	In perpetuity.	
" ...	Mohant Jhanda Rám of Kartárpur.	2	800	For maintenance of *dharmsála*.	
Nakodar ...	Sirdar Amar Singh of Bálúke	2	685-8	Perpetual, subject to Rs. 140 annual *nazarána*.	
	Sirdars Nihal Singh, Naráin Singh and Amar Singh of Shahkot.	22	7,122	Conquest.	
	Bába Khem Singh of Kalhar, in the Ráwalpindi District.	10	6,115	For life.	
	Sirdárs Mit Singh, Hira Singh and others of Dhandowál.	4	4,849	Conquest ...	Sirdár Mit Singh is a Provincial Darbári.
	Sirdár Attar Singh of Dháliwál.	1	2,712	Do.	
	Sirdárs Jíwan Singh, Ikbál Singh and Bhagwán Singh of Thabalhe.	1	542	Do.	
	Talab Husain, Ahmad Ali Shah of Dherián Mushtariar.	1	369	In perpetuity ...	Half each.
	Jít Singh, Prem Singh, and Rám Singh of Mahairu.	1	610	...	
Phillaur ...	Sirdárs Balwant Singh and Shiv Narain Singh of Moron.	6	5,273	Conquest.	
" ...	Sirdárs Hari Singh, Dalip Singh and others of Thalla.	6	2,723	Do.	
" ...	Sirdár Sundar Singh and others of Sirháli.	2	1,254	Do.	
Nawásbahr	Budh Parkásh of Amritsar ...	1	2,017	For maintenance of building.	The building is the Akhára Saglánwála in Amritsar.
" ...	Naraindar Singh of Anandpur, in Hoshiárpur.	1	1,282	For life.	
	Sirdár Amar Singh of Mukandpur.	1	828	Conquest ...	Provincial Darbári.
	Sirdar Amar Singh of Kalerán	1	896	Do.	
	Sirdar Kirpa Singh and others of Sirhál Kazián	1	698	Do.	

The leading families of the District will be found fully described in Massy's "Chiefs and Families of Note in the Punjab" and their pedigrees brought up to date in the Appendix published in 1899 by the Punjab Government Press.

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Kpúrthala

The following members of the house of Kapúrthala have their residence in Jullundur District:—Kanwar Sir Harnám Singh, K.C.I.E., late member of the Governor-General's Council and of the Provincial Council, Sirdár Partáp Singh, Honorary Magistrate and his brother Sirdár Daljít Singh and Sirdár Charanjít Singh.

The Sodhís of Kartárpur.

Gurú Nao Nihál Singh of Kartárpur is a Sodhi Khatrí and a direct descendant of Rám Dás the fourth Gurú. Gurú Rám Dás was twentieth in descent from Sodhi Ráe, after whom the clan is called. Sodhi Ráe was the son of Kál Ráe, brother of Kálket, from whom the Bedís are descended. The history of the seven great Sodhi Gurús has already been given in Section B and an account of the religious leadership of the present family is given below.

Dhir Mal, first cousin of Gobind Singh, is the immediate ancestor of the Kartárpur family. He was a brave, ambitious man, who seized lands in the Doáb worth Rs. 75,000 per annum. He died in 1677, and several villages were founded by his immediate successors. Fifth in descent from him was Gurú Sádhu Singh who held the property all through Mahárája Ranjít Singh's reign; he was often at feud with his neighbours, the Ahlúwáliás of Kapúrthala; but the latter were kept in check by the Mahárája, who regarded the Sodhís with peculiar favour. Sádhu Singh was also on good terms with the chiefs of the Cis-Sutlej States, and he received substantial *jágírs* and occasional presents from the Rájás of Patiála, Jínd and Nábha. Mahárája Ranjít Singh presented him with the houses and gardens attached to the Baoli Sahib in Lahore City, which still yield a handsome revenue. This Baoli or well, with the chamber above, is said to have been originally the abode of Gurú Arjan. But, during his absence on one occasion the Kázis of Lahore plundered the place and threw Arjan's servants into the well, burying them in the *debris* of the wrecked building, and making a mosque on the site. Years afterwards, in 1834, Mahárája Ranjít Singh fell ill and dreamed that he would not recover unless he bathed in the Baoli Sahib of Gurú Arjan. But no one knew of Arjan's Baoli or where it had stood. At length a flower-seller came forward who said he had heard from his father that the Kázis' mosque was built upon the ruins of the Baoli of Arjan. The mosque was forthwith destroyed, and the well below was discovered, with the bones of Arjan' s servants lying at the bottom, covered with chains. Then they cleaned the well out, and the Mahárája had his bath, and recovered. And he ordered that every servant in the State should pay in a day's pay; and the Rs. 70,000 thus collected were expended upon the restoration of the Baoli Sahib in all its original splendour. The shops at Lahore, in the Bázár now called Dabbi, were made over to the Gurús of Kartárpur to assist them in maintaining the Baoli in a proper state of repair. These shops yield an income of

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over two thousand rupees. The grant was continued to the family by the British Government.

The Sodhís of Kartárpur.

Gurú Sádhu Singh's lands were estimated as yielding Rs. 63,000 when the Jullundur Doáb was taken over in 1845-46. He had been holding certain villages on lease worth Rs. 5,000 per annum. These leases were cancelled under our administration, as they were found to affect the cultivators injuriously; and his *jágírs* were reduced to Rs. 19,694, of which Rs. 10,944 were confirmed to the family in perpetuity, subject to a service commutation of one-fourth. The Gurú's behaviour throughout the Mutiny crisis was all that could be desired. This was recognised in 1861, two years after his death, by the release of the perpetual *jágír* from the burden of a service charge.

Sádhu Singh was succeeded by his son Jawahar Singh, a man of weak character and intemperate habits. He latterly became incapable of managing his affairs, and Government was forced to interfere to save the estate from utter ruin. In 1877 the management of the property was made over to the Deputy Commissioner of Jullundur, and a loan of Rs. 1,64,000 was sanctioned at a low rate of interest to meet the more pressing claims which has now been entirely paid off.

Gurú Jawahar Singh died in 1882. He left a son, the present Gurú, who was born one year before his father's death. His income is about Rs. 41,500 including *jágírs, muáfis* and profits on lands, house-rent, offerings at fairs and miscellaneous items. He was educated by Lála Molak Rám and knows Gúrmukhi, Persian and English. The estate passed from the management of the Court of Wards in November 1902 on the Gurú's attaining his majority.

The Sirdárs of Aláwalpur. *Purser*, 3, 59.

The Sirdárs of Aláwalpur are Bains Jats, originally of Máhalpur, in Hoshiárpur, and their family has belonged to this Doáb from time immemorial; but it rose to eminence through its connection with the Nábha State, and in history is generally called Jalawála, from Jala, a village in Nábha, about four miles south-west of Sirhind. In 1759 Chaudhri Guláb Ráe is said to have made himself master of Jalbhah and two neighbouring villages, near Adampur, after which he attached himself to the Nábha family, and took up his residence in that State. He had five sons, of whom we are concerned with only two, Amar Singh and Himmat Singh.

Amar Singh's son was the General Rám Singh who, it is said, was employed by the Sikh Government, in 1845, to induce the Nábha Rája to prove false to the English (*The Rájás of the Punjab*, pp. 411—414). He was afterwards employed as Judge (*adálati*) at Lahore and Gujrát. He died in 1852, and his grandson, with other members of the family, resides at Jala, in Nábha.

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The Sirdárs of Aláwalpur.

Himmat Singh was employed in various negotiations for the greater Phúlkián Chiefs with the British authorities, Mr. Metcalfe and Colonel Ochterlony, which he conducted with such skill that he acquired valuable *jágírs*, not only in Nabha, but also in Patiála and Jínd. About 1812, the Rája of Nábha introduced him to Ranjít Singh, who gave him the *iláqa* of Aláwalpur, which had lapsed. He also got Datárpur, Khera, Acharwál and Kutahra in Hoshiárpur and Machhiwára in Ludhiána, and subsequently *jágírs* in Multan and Pesháwar, besides Kalál Mazara'a and other villages in tahsil Samrála, which Fatah Singh, Ahlúwália, gave him. (1) Part of this last grant is still in the family. Albel Singh, eldest son of Himmat Singh, was killed in the Jhang campaign in 1816. When Himmat Singh died, in 1829, his *jágírs* were largely curtailed through the influence of the Jammu family, and what was left went to Achal Singh, son of, and Kishan Singh, brother of, Albel Singh, who resided, the former at Aláwalpur, the latter at Dhogri. Kishen Singh died in 1841 (?) in the Kohát campaign, and his *jágírs* were resumed, as his son, Basáwa Singh, was a minor and could not discharge his duties. But Basáwa Singh retained some of the Ludhiána estates, where his widow, Mussammát Bishan Kaur, has a small revenue-free-grant in Kalál Mazara'a. Dhogri went for a time through the influence of the Shaikhs to Abdus-Samad Khán, an Afghán, of Dhogri. On the introduction of British rule, Sirdár Achal Singh was exempted from supplying eighty *sowárs* which he formerly provided, and his *jágírs* were reduced to 6½ villages, assessed at Rs. 9,180 at the regular settlement. On his death, in 1857, his sons, Sirdárs Partáb Singh and Ajít Singh, were given a pension of Rs. 2,000, which was subsequently (1874) changed into a grant of three-quarters of the revenue of Aláwalpur, now worth Rs. 2,065 per annum, to descend in perpetuity to the male heirs of Sirdár Achal Singh. These are now represented by Achar Singh, son of Partáb Singh (b.1875) and Gurbachan (b. 1891) and Gurcharan (b.1895) grandsons of Ajít Singh.

The Diwán of Kartárpur. The Mohants of Sura.

Rám Chand, son of Balu Mal, Khatri, belongs to the family of hereditary Diwáns of the Gurús of Kartárpur. He is Zaildár of Kartárpur. Mohant Jhanda Rám holds a *jágír* of Rs. 800 at Sura of which place he is Zaildár. He is *gadi nishin* of the shrine founded by Bhai Bhara, occupied by Udasís of Gurú Sangat Sahib. Bhai Bhara helped Sirdár Baghel Singh against Qadir Bakhsh in the Sikh rising of Sambat 1816 and obtained the *jágír* for his services. Jhanda Rám is fifth in succession to him.

(1) MacGregor (*History of the Sikhs* I, 167) says: "Himmat Singh of Jilleewál, who was Vakeel of Juswánt Singh of Nábha, deserted from his master, and took service with the Maháráján. He became Wuzeer or prime minister, and received Aláwalpur *purgunah* in *jágír*." This account is hardly consistent with the subsequent relations of the family to Nábha. The date according to MacGregor would be 1809. Mr. Barkley says the family property in Jala was confiscated when Himmat Singh left the Nábha service. This supports MacGregor's story. The above is Sirdár Ajít Singh's account of the affair.

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The Sirdárs of Laroa.

Purser, 3, 59.

Dasaundha Singh was a Dhilon Jat of Jhabhál, in the Amritsar District and a half-brother of Baghel Singh, leader of the Karora Singhia Misl. He crossed the Beás in 1759, and seized some villages in the north of Jullundur Tahsil. These the family retained under Ranjít Singh, supplying in return a contingent of twenty-six horsemen, whose services were valued at Rs. 2,420 annually by the British Government on annexation; the revenues of three villages being resumed in lieu thereof. To Sudh Singh, grandson of Dasaundha Singh, the villages of Laroa, Mádhopur and Dhada Sanora, valued at Rs. 4,600 were released for life, but on his death in 1851, Madhopur only was continued to his son Basáwa Singh. On the revision of the *jágír* records in 1857, Laroa was released for ever as a Conquest Tenure to Basáwa Singh and his lineal heirs. This *jágír*, under the settlement is worth Rs. 1,000 per annum.

Sirdár Basáwa Singh is a Zaildár, drawing Rs. 190 per annum as well as a *sufedposhi* allowance of Rs. 100. He is lambardár of Laroa, Jullundur Tahsil, where he lives, owning forty *ghumáos* of land. He is connected by marriage with the Garewáls of Raipur in Ludhiána. He is a Lieutenant-Governor's Darbári. He has one son, Achhar Singh, born in 1885.

The Sirdárs of Bahrám.

The Bahrám family migrated from the Amritsar Manjha about 140 years ago. Their ancestor Lál Singh owned three villages at his death, and of these Bahrám in this District fell to his son Chanda Singh; his other son Guláb Singh was deprived of his rights by Ranjit Singh, and maintained himself upon 140 *ghumáos* of land in Bahrám, made over to him by Chanda Singh. The latter had accompanied Ranjít Singh on several expeditions in command of a small body of horse which he maintained in return for his *jágír* of Bahrám. He was killed in a skirmish near Pesháwar in 1843. He was succeeded by his son Dewa Singh, born in 182. He also was in many fights in his younger days, and was present when Bannu fell to Ranjít Singh's troops in 1823. At annexation the village of Bahrám was given in *jágír* to the three sons of Chanda Singh, Dewa Singh, Daya Singh and Jawáhar Singh, and to his brother Guláb Singh, subject to a deduction of Rs. 1,150 in lieu of service. Guláb Singh's share was resumed on his death in 1847. In 1857, on the death without issue of Daya Singh, it was decided that two-thirds of the revenue of the village should be released to the lineal heirs of the holders, namely, Dewa Singh and Jawáhar Singh, and they now enjoy a *jágír* of Rs. 1,350 per annum, as fixed at the settlement. They are also joint owners of 48 *ghumáos* of land in Bahrám, and of 112 in the village of Doburji, in Amritsar.

Sirdár Dewa Singh has been blind for some years past. He is always forward in his offers of service to Government, and was useful to Colonel Lake, the Deputy Commissioner, during the Mutiny. He has had four sons Basant Singh (died 1875), Bhagat Singh, Jaswant Singh and Fateh Singh (died 1866). The first

three have male descendants living. The line of Jawahar Singh is represented by his son Hukam Singh.

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The Sirdárs of Naugaja. *Purser*, 3, 59.

The family of Naugaja goes back to one Fíroz, a Tunwar Rájput of Delhi, who, eleven generations ago, settled at Mauza Khokhowál in Amritsar. His descendant Rám Singh, surnamed Dharvi, the robber, joined with a freebooter Bhagel Singh in seizing ten villages in the Jullundur, Gurdáspur and Amritsar Districts. His son Sirdár Mahtab Singh was in the army of Máhárája Ranjít Singh, at the head of two hundred horsemen, seven of whom were maintained by him as a charge on his *jágír*. He made over his patrimony to his four sons while still a young man, of whom Sirdár Amar Singh, now the head of the family, received the Jullundur villages of Naugaja, where he resides, Isápur, Mokhe and Mor. The revenue (Rs. 2,700) was released to him for life, Rs. 1,670 being deducted in lieu of service; at the settlement the demand was enhanced in all four villages, increasing the value of his *jágír* by Rs. 370 a year. The Sirdár also owns 150 *ghumáos* in the village of Vila, in Tahsil Batála, Gurdáspur District. His nephew, Narain Singh, is the headman of Vila Bajju in the same tahsil. The family has considerable local influence, and its members are allied by marriage with many leading families in the Manjha and in this District.

The Sirdárs of Makandpur. *Purser*, 3, 58.

In the reign of Shahjáhán, the ancestors of the Sirdár of Makandpur, Gil Jats by clan, were Chaudhrís in the Jullundur Doáb, and managed to make themselves masters of seventy villages on the north bank of the Sutlej. They built Makandpur, Nawashahr, where the family now has its head-quarters. Their chief enemies were the Jaijún Rájputs, the old proprietors, whom they gradually managed to oust by fighting or intrigue. There is an anecdote told in the family that Ganga Rám, one of the Makandpuriás, in public Darbár tore up a *sanad* of the Emperor Shahjáhán, confirming the Rájputs in their rights of ownership. The matter was quickly reported, and Ganga Rám was summoned to answer at Delhi for his disrespectful conduct. He pleaded that he had acted in the interest of his Sovereign, inasmuch as the Rájputs were notoriously bad cultivators, and the land was certain to thrive in the hands of the Jats. There was sufficient wisdom in the argument to secure condonation of the offence, and Ganga Rám and his brothers were maintained in possession of the patrimony of the Rájputs. But the latter were not prepared to accept this *ex parte* decision without protest. They murdered Ganga Rám on the earliest opportunity, and attempted to take back their old lands by force. They were defeated, however, by Chhaju Mal, cousin of Ganga Rám, who took from them a considerable portion of what remained of their holdings. The fighting went on from year to year with varying results Finally, Chhaju Mal and all the members of the family except one boy, Zoráwar, were killed off by the Rájputs, who became once more masters of the situation.

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The Sirdárs of Makandpur.

Zoráwar's mother fled with him to her father's house. She was summoned thence later on by the Muhammadan Governor Adina Beg, to take over thirty-five villages of the old possessions; the Rájputs, as predicted by Ganga Rám, not proving punctual in the payment of the State demand. Zoráwar's grandson, Bhup Chand, was the first Sikh in the family. He was follower of the celebrated fanatic Bedi Sahib Singh of Una, Hoshiárpur, and while still a mere lad, accompanied him on his expeditions south of the Sutlej against Maler Kotla and Raikot in 1794-1798. Bhup Singh's natural energy and love of adventure were, however, checked by an accident which left him blind before he had reached his prime, and he never attained a position of much significance. His elder son, Guláb Singh, was killed in 1838, fighting in Ranjít Singh's service. Bhup Singh died in 1865. On the accession of the British the Makandpuria claims to headship were ignored except in Makandpur itself, of which one-fourth the revenue, now yielding Rs. 830 per annum, was released to Bhup Singh and his lineal male heirs. The *jágír* has since passed from his son Partáb Singh, who died in 1871, to present holder Amar Singh, his son, born in the same year. He owns 1,080 *ghumáos* of land in Makandpur and Sukar, tahsil Nawáshahar, and is a Zaildár. His name is on the Lieutenant-Governor's Darbár list. He has married a daughter of Sirdár Bakhshish Singh of Khaman Kalán in Patiála and has two sons Kuldip Singh and Safhajat Singh.

The Sirdárs of Kalerán.
Purser, 3, 58.

The Kalerán Sirdárs belong to one of the few important Khatri families of the District. The others are the Sodhís of Kartárpur and Bedís of Malsíán. Dharm Singh, Karm Singh and Hardam Singh were Sangar Khatrís of Amritsar. They were grandsons of Bulákí Dás and Bihárí Lál, who were weighmen (*dharwái*) to Gurú Rám Dás, the fourth Gurú. As he died in 1581 A.D., and Dharm Singh and his two companions did not come to Jullundur till 1759 A.D., it is probable that, "grandson" in this case merely means a descendant, or else that the Gurús have been confused. In any case these three Khatrís came here and seized on the Banga *iláqa*, which consisted of 240 villages. While doing this they were involved in a quarrel with the Phagwára Chaudhrís, and Karm Singh was killed in fight at Hadíábád. Hardam Singh went to Hoshiárpur, in which district his descendants, it is said, still live. Dharm Singh retained Banga and brought all the surrounding chiefs, such as the Sirdárs of Gosal, Makandpur, Baghaura, Sirhál Kázíán, and the Chaudhrís of Phirála, under his sway. He was evidently a well-known Chief, as historians have considered it sufficient to mention him as Dharm Singh of Amritsar. He is the Sirdár whose son is shown in the list of chiefs given in Appendix B of the Rájás of the Punjab, as holding Máhalpur, worth Rs. 1,61,901, and disposing of 400 horsemen. In 1804 A.D. Ranjít Singh seems to have levied black-mail from him (Prinsep's *Runjít Singh*, p. 55).

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The Sirdárs of Kalerán.

Dharm Singh had five sons. The descendants of two, Harsa Singh and Gúrsá Singh, live at Anandpur in the Una Tahsil of Hoshiárpur; one Jai Singh died without sons, and needs no further mention; two, Gajá Singh and Nihál Singh succeeded Dharm Singh in 1806 A.D. They accompanied Ranjít Singh's army to the siege of Multan, and were allowed to retain some of their estates on supplying a contingent of troopers. On the introduction of British rule, four villages, worth Rs. 6,000, were left to the family for life. Three have been resumed, but Kalerán is held in perpetual *jágír* as a conquest tenure. Nihál Singh died without issue, and the present representatives of the family, who are not men of any importance, are descendants of Gajá Singh. From paragraph 34 of the Una Settlement Report it would seem that some of the Hoshiárpur *jágírs* were resumed in 1815 A.D., after some resistance by Harsá Singh, and given to Jamadár Khushál Singh. One Lál Singh, who said he was of this family, made two attempts in 1874 and 1877 to get his claims recognized. As Mr. Barkley rejected his application on the former occasion, it was probably not well-founded. But it is melancholy to see a once really influential family so reduced.

The Sirdárs of Sirhál Káziár. *Purser*, 3, 58.

The Sirdárs of Gosal, Sirhál Káziún and Baghaura, and the Chaudhrís of Phirála were never men of much note here. The Sirdárs of Sirhál Káziún are descended from Dona Singh and his nephew, Jodh Singh, Malhí Jats of Bágríán, in Amritsar, who were retainers of Krora Singh, and acquired several villages in Jullundur, Hoshiárpur, Ludhiána and Ambala. The present Sirdárs hold part of Sirhál Káziún, worth Rs. 698 per annum, as a Conquest Jágír, and get a cash allowance from two villages in Ambala, Mángarh and Rúkálí. The Sirdárs of Baghaura are great grand-sons of Sirdár Diál Singh, a Khatri of Salena, in the Ferozepore District, who acquired by conquest, about A.D. 1759, villages in Jullundur, Hoshiárpur, Ambala and Ferozepore. The Jullundur villages are Jagatpur and Baghaura, still held partly in *jágír*, as a conquest tenure, worth Rs. 958 per annum. In Ambala, the family held (or holds) the Kharar *iláqa* (page viii, Appendix I, Ambala Settlement Report, Northern Parganahs), in Hoshiárpur, Hiránpur and in Ferozepore, Salena. The Bedís of Gunáchaur settled there about A.D. 1825.

The Sirdárs of Baghaura. *Purser*, 3, 58.

The Sirdárs of Moron. *Purser*, 3, 57.

The founder of the Moron family was Sahaj Singh, a Bhangu Jat of Makhowál, in Amritsar, who, in 1759, visited the Jullundur Doáb and annexed fourteen villages yielding about Rs. 20,000, between Phagwára and the Sutlej. His grandson Diál Singh was allowed by Maháraja Ranjít Singh to continue in possession of twelve of these villages under condition of providing twenty-three *sowárs* when required for service. Diál Singh's son Fatah Singh rose to the rank of Colonel in the Artillery. He went back to the plough on the break-up of the Sikh army. Four villages were resumed at annexation in lieu of the services of the twenty-three

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horsemen. In 1858, when the conquest *jágír* holdings were being revised, it was settled that the revenues of the villages of Asaor and Fatahpur should revert to Government on the death of Sirdár Díál Singh, who was allowed to hold them for life subject to an annual *nazarána* deduction of Rs. 678. Six villages, with an aggregate revenue of Rs. 7,500, were confirmed to Díál Singh and his lineal male heirs subject to a deduction of half the revenue. The present head of the family, Balwant Singh is, with his brother, at the Chief's College, Lahore, and the estate is under the Court of Wards. In addition to the *jágír* already specified, he is owner of 630 *ghumaos* of land in Moron and of seven hundred *ghumaos* in a village in Ambala, yielding about Rs. 4,000 per annum.

The Sirdárs of Sarháli. *Purser*, 3, 57.

Náhar Singh, a Mán Jat, of Man, Tahsil Batála, Gurdáspur, founder of the Sarháli family, is said to have crossed the Beás in 1759 and seized upon several villages in Phillaur Ṭahsil. He became rich and built a handsome Bunga or rest-house close to the Darbár Ṣahib at Amritsar, which is still owned by his descendants and known by his name. His son Diwán Singh and grandson Dalel Singh were killed in Mahárája Ranjít Singh's service. Budh Singh and Fatah Singh, sons of Dalel Singh, were allowed a third share in an assignment valued at Rs. 30,000, made by the Mahárája under the usual conditions of service. Several members of the family held high military appointments and distinguished themselves on various occasions Sirdár Suba Singh was a General in the Sikh Army, and met his death before Multan. At annexation the brothers, Budh Singh and Fatah Singh, were confirmed as life-jágírdárs in the villages of Sarháli and Chak Andhián, valued at Rs. 2,450. On his death, in 1852, Fatah Singh's share lapsed, a life-pension being granted to his widow. One-quarter of the village revenues was assigned to Budh Singh's son Karpál Singh and to his lineal male heirs who are now holding. They own thirty *ghumaos* of land in Sarháli, 100 *ghumaos* in Sarai Játan (Kapúrthala), and fifty *ghumaos* of the original partrimony in Mán Tahsil Batála, Gurdáspur. The present head of the family, S[illegible] Singh, was for some time a Naib-Tahsildar, but resigned on his father's death in 1883. He and his brothers have a good deal [illegible] local influence, and they are connected by marriage with [illegible] families in Jullundur and Ludhiána.

The Sirdárs of Thala. *Purser*, 3, 57.

Mahan Singh, the great-great-great-grandfather of Sirdár Dalíp Singh, was a Ladhar Jat Sikh, who in 1760 seized ten villages in Phillaur Tahsil, and was allowed by Ranjít Singh to retain them, subject to the furnishing of twenty-three horsemen. He had three sons, of whom two Ganda, Singh and Budh Singh had issue, and died in 1828. On annexation a summary set[illegible] made with Mahan Singh's representatives, who [illegible] Rs. 17,100 per annum on the ten villages. Four o[illegible] were resumed by Government in lieu of the services [illegible] men. Again in 1847-48, two more villages were r[illegible]

[illegible]ahalpur, [illegible] 1804 A.D. [illegible] (Prinsep's

death of Nahal Singh, grandson of Budh Singh, and Ganda Singh, pensions being granted to their widows and children. Further resumptions followed as other members of the family died. During the revised settlement the shares actually enjoyed were ascertained to be as follows:—

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	Rs.
Jaimal Singh (great-grandson of Budh Singh) ...	565
Two sons of Sher Singh (great-grandsons of Budh Singh)	565
Two sons of Dewa Singh (great-grandsons of Budh Singh)	280
Chubar Singh (grandson of Ganda Singh [1]) ...	655
Two sons of Bishan Singh (son of Ganda Singh) ...	655

In all, Rs. 2,720. There was also a life-pension of Rs. 478 to the widow of Kishan Singh, the grandfather of Jaimal, Sher and Dewa, which lapsed on her death in 1886. Chuhar Singh's grant was continued on his death in 1886 on his sons Hira Singh and Indar Singh.

The family is one of some local importance, and its members have always been forward in offers of assistance to Government. Sirdárs Jaimal Singh and Bishan Singh were deputed to guard the Lasara Ferry on the Sutlej when the troops at Jullundur mutinied in 1857. Sirdár Dalíp Singh is the son of Jaimal Singh and lives at Thala, tahsil Phillaur, which is wholly owned by his family. His share is about two hundred and sixty *ghumaos*. He is a Zaildár. Natha Singh, son of Dewa Singh, is a Dafadár in the 7th Bengal Cavalry. Bishan Singh's son, Gurdit Singh, was Tahsildar of Nawashahr, and is a *safedposh*. He has recently received ten squares on the Chenáb Canal.

The Kákars of Phillaur. *Purser*, 3, 38.

The history of the Kákars of Phillaur has already been given (Section B): all that need be added here is that, Sirdární Rúp Kaur, widow of Sirdár Megh Singh, held Paddí Jágír in Phillaur till her death in 1878 when it was resumed. She was succeeded in her other property by her adopted son, Sher Singh, now dead. His son Ajít Singh resides at Paddí Jágír.

Nakodar.

With the exception of the Bedís of Malsíán, all the leading families of the Nakodar Tahsíl were founded by members of the Dalawála Confederacy. These families are those of the Sírdars of Kang, Shahkot, Dhandowál, Bálúke, Dhálíwál and Thábalke.

The Sirdárs of Baloki. *Purser*, 3, 56.

The Sírdárs of Balokí say that, 400 years ago, their ancestor, a Jat, named Mong, emigrated from Ghazni, in Afghánistan, and founded a village which he called Kang after the name of his clan. In the tenth generation from him or 150 years ago, one Sadhána [illegible] *[illegible]dhri*, or headman responsible for the payment of the [illegible]wárs when [illegible] a certain tract of country, and held ten wells free [illegible]se to the ra[illegible] [illegible]ough on th[illegible] [illegible]sumed at [illegible]

[1] [illegible] Singh is omitted in the pedigree shown in the Appendix to Griffin and Massy. [illegible]wn in Massy.

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Population.
The Sirdárs of Baloki.

of revenue. He had two sons, Amríka and Bhúmíán; from Bhúmíán were descended the Sirdárs of Kang which line became extinct in 1896 with the death of Bhagwán Singh, son of Sirdár Nihál Singh; its history is given in Purser's Settlement Report and in Massy's Chiefs. The son of Amríka was Tárá Singh Ghaiba from whom the Sirdárs of Balokí are descended. His history has been related in Section B. Tárá Singh Ghaiba had three wives. The first was Ráj Kaur of Moga. Her son was Dasondha Singh, who has already been mentioned as married to Bíbí Chand Kaur of Patiála. He and his mother lived at Dakhní, and when he grew up he rebelled, and Tárá Singh had to lay seige to the fortified imperial *sarai* at that village. Although he was supported by the Ráe of Kot, his operations were not successful, and, finally, other Sirdárs stepped in and made peace by which Dasondha Singh remained in possession of Dakhní and the villages attached to it. He retained this estate for a short time till his own death, when it was made over to Bedí Sáhib Singh by Ranjít Singh.

By his wife Sirdárni Chand Kaur, daughter of Dargahi, a Jat of Narangwal, in the Raikot State, Tárá Singh had a son Gujar Singh, to whom Ghumgrána and its villages to the south of the Sutlej were assigned. When Tárá Singh died, the major Phúlkíán Chiefs and the Sirdár of Ládwa besieged Ghumgrána, but were obliged to desist by an order from Ranjít Singh, who at once sent an army and seized the fort and estate for himself. The greater part he gave to Sirdár Karam Singh of Nagla, but Patiála and Jínd shared in the booty. Gujar Singh was obliged to fly to Patiála, where he was given two villages, Nain and Masáníán, but they seem to have been resumed on the death of Lehna Singh. Practically nothing is known here of this branch of the family.

Tárá Singh's third wife was the martial Rání Rattan Kaur, better known among the people as Abarwáhí. She was the daughter of one Gurdás, of Doda Manta, in Farídkot, and was the mother of Jhanda Singh. To his share fell Nakodar and Mahatpur, which were seized by Ranjít Singh shortly after Tárá Singh's death and placed under Diwán Mohkam Chand: Dharamkot also fell in part to him, but mostly to one Gharba Singh of Bhartgarh (1). The Mahárája was ultimately induced to recognise Jhanda Singh's rights to maintenance, and accordingly allowed him a half share in Baloki and Sharakpur. He had however already given the entire villages to some Udási Sádhs and Akálís. The former refused to surrender possession, and Jhanda Singh was obliged to eject them by force. His mother, Ráni Ratan Kaur, took refuge in the British Cantonment of Ludhiána, and was there granted a maintenance allowance of Rs. 1,800 per annum. At annexation Sírdárs Narmal Singh and Bakhtáwar Singh, sons of Jhanda

(1) He is probably the Gharba Singh killed at Nausbera in 1823 (Prinsep, p. (139) and may have belonged to the family of Kapúr Singh, Chief of the Faizullapuriás (*The Rájás of the Punjab*, p. 57).

The Sirdárs of Baloki.

Singh, possessed jointly one-half of the two villages already mentioned. Under orders passed in 1847, they were maintained in these *jágírs* for life, subject to an annual service commutation payment of Rs. 280; the share of each to lapse at death. On the death of Sirdár Bakhtáwar Singh, childless, in 1873, a small pension was passed to his widows. Sirdár Narmal Singh's *jágír* was in like manner resumed in 1873, a life-pension of Rs. 200 per annum being granted to his widow. Narmal Singh was a Subadar in the British service, and had proved himself a gallant soldier.

The case of his son Amar Singh was represented to Government by Mr. D. G. Barkley, Deputy Commissioner of Jullundur in 1874, and it was ruled that Sirdár Narmal Singh's *jágír* share, in Balokí and Sharakpur should descend to his son Amar Singh, and thence integrally to a selected male heir, the successor on each occasion to be chosen by Government. The compassionate allowance to Narmal Singh's widow was of course resumed, and the grant subjected to an annual *nazarána* deduction of Rs. 140. The value of the holding under the revised settlement is Rs. 685 per annum. Sirdár Amar Singh lives at Baloki, in which village he owns about forty *ghumaos* of land; he has recently received 5 squares of land on the Chenáb Canal where his son Jhahan Singh lives. He is married to a daughter of Sirdár Suján Singh, Jágírdár of Karari, tahsil Jullundur. The other members of the family are well connected by marriage.

Sirdárs of Sháhkot and Dhandowál. *Purser*, 3, 56.

The Sirdárs of Sháhkot and Dhandowál are Badechha Jats, and are descended from the same ancestor, who, according to their account, was Amrika, a resident of Dhyánpúr, in Amritsar. About 150 years ago, he settled in Kang and inherited the property of his mother's father,(1) and his sons, Sujan Singh, killed at the capture of Nakodar, Mán Singh and Dán Singh became members of Tárá Singh's band and were given villages about Shahkot, Bopárác and Ráepúr Báhia (now Ráepúr Gújrán), in Nakodar, and in Dharmkot, Márí, and Tihára to the south of the Sutlej. On the break-up of the Dalawála Confederacy, the descendants of Dán Singh seem to have been completely despoiled, but those of Suján Singh and Mán Singh retained part of Sháhkot and Dharmkot on submitting to Ranjít Singh. The British Government resumed the Dharmkot estates, in lieu of service *sowárs* and released part of Shahkot for life. This grant was changed to a Conquest Jágír in 1858. The family of Dán Singh lives in Shahkot where it owns some land. The descendants of Suján Singh live there, too, and those of Mán Singh reside in Dhandowál. Sirdár Naráin Singh, Zaildár of Sháhkot, is the son of Sirdár Gurbakhsh Singh, great-grandson of Suján Singh. Sirdár Bhúp Singh was the son of Sirdár Bhág Singh, eldest son of Mán

(1) This account does not agree with what has been already said that their mother was Tárá Singh Ghaiba's sister. But, no doubt, "sister" is a very indefinite term among the country-people.

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Singh. His widows have a pension of Rs. 1,200 per annum, and one of them is a lambardár of Shahkot. The *jágírs* of the family are situated in Shahkot, Dhandowál and 22 other villages, and are worth Rs. 11,971 per annum, of which about three-fifths belong to the Shahkot branch. Sirdár Mit Singh, Dhandowál, is the Senior representative of both families.

Other Dalawála Chiefs.

The most important members of the Dalawála confederacy whose estates lay on this side of the river and who are no longer represented in Jullundur, were the Kákars of Phillaur and the Sardárs of Awar, a village eight miles due west of Ráhon. The founder of the Phillaur family was Tárá Singh, a Kang Jat, of Kang Kálan (a Nakodar village adjoining that of Tárá Singh Ghaiba), who was called Kákar because his beard was of a chestnut colour (P. Kakka). He had a dispute with one Lába about the revenue, or some high-handed proceeding of his own, and in consequence left Kang Kalán and founded the neighbouring village of Kákra. He then joined Tárá Singh Ghaiba, and acquired much booty at Kasúr, and became leader of an independent detachment. With this he returned to Jullundur, killed Lába, and being joined by his own brother, Kaur Singh, took possession of Phillaur, including the imperial *sarai*, and the neighbouring villages. Among these were Nangal and others which they gave to Sirdár Bhág Singh, the founder of the Dhálíwál house. The Kákars were at the battle of Sirhind, in 1763, and though Tárá Singh is not entitled to the honour of having slain Zain Khan, he got what he probably valued more—domains at Kotála and Sihála, about ten miles to south-west (?) and west of Ludhiána, but at the cost of a severe sabre-wound. But Tárá Singh Ghaiba owed him a grudge on account of the murder of his relative, Lába, and seized all his estates except Kotla and Phillaur; but the general assembly of the Sikhs at Amritsar, presided over by Jassa Singh, Ahlúwália, obliged him to give them back again. On Tárá Singh's death he was succeeded by his brother Kaur Singh, who kept half the estates and gave half to Sadhá Singh, the minor son of Tárá Singh, and built a fort at Rámgarh near Phillaur. These chiefs supported Ráe Alyás of Ráikot when Bedi Sáhib Singh attacked him in 798. Prince Partáb Singh of Jínd was married to the daughter of Sadhá Singh, who was succeeded by Megh Singh, his son, in whose time Ranjít Singh seized the Kákar estates and imposed service on the Sirdárs. It was in Megh Singh's time, in 1809, that Díwán Muhkam Chand took possession of the *sarai* at Phillaur and built the present fort on the site of it. In 1826 Sirdár Budh Singh, Sindhánwála, was ordered to resume a number of the villages which had been left in *jágír* to the Kákars, and the year after still more were resumed. Megh Singh died a colonel of artillery in the Sikh Army, in 1836. Kaur Singh died about 1809 (1) and was succeeded by his sons, Gújar Singh, Nandh Singh

The Kákars of Phillaur.
Purser, 2,20.

(1) The Jágír Register says 1884 S., or 1827-28 A. D.

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and Díp Singh. The first deserted while stationed at Attock under Prince Sher Singh, and his *jágírs* were attached by the Sikh Government. Nandh Singh and Díp Singh had already left the country and were residing in the Ludhiána District, where their descendants may still be found. Nandh Singh's family is said to have held Kakrála in that District.

The Khumánúnwála Sikhs. *Purser*, 2, 20.

The Khumánunwála Sikhs, whose estates lay a few miles to the north of Sirhind, were an off-shoot from the Kákar branch of the Dalawálas. They finally came under Patiála jurisdiction in 1815.

Sirdárs of Dháliwál and Thabálke. *Purser*, 3, 56.

The Sirdárs of Dhálíwal and Thabálke are descendants of Bhág Singh, a Kang Jat of Kákar Kalán. He was connected with the Kákars of Phillaur, and one account makes him the nephew of Sirdár Kaur Singh, *vide* Section C. Bhág Singh's villages were scattered, some about Dhálíwál, some (as Nangal and Bakápur) about Phillaur, and others in Nawashahr, Ludhiána and Garhshankar. Bhág Singh had four sons, two by one wife, and two by another, namely:—

(1) Mán Singh; Sirdár Atar Singh, son of Narain Singh of Dhálíwál is his great-great-grandson. He holds two-thirds of Dhálíwál, worth Rs. 2,712 per annum as a Conquest Jágír.

(2) Khushál Singh died childless.

(3) Jít Singh (eldest son of second wife); Sirdárs Jiwan Singh and Bhagwán Singh, sons of Thákur Singh of Thabalke, are his great-great-grandsons. They hold three-eighths of Thabalke, worth Rs. 542, as Conquest Jágír.

(4) Díwán Singh; his descendants live in Kákar Khurd in Nakodar, whither they returned when Ranjít Singh resumed Bakápúr from Chart Singh, son of Díwán Singh. The estates of the family were resumed at various times.

The Bedís of Malsián. *Purser*, 3, 56.

Bedí Dewá Singh, of Malsíán, belongs to the family of Bedí Sáhib Singh, so famous in the history of the Punjab for about fifty years preceding the annexation of the Province. The following is the genealogical tree of the family:—

KALADHARI.
JIT SINGH.

Sáhib Singh. — Mahbúb Singh.

(Sons of Sáhib Singh:) Bishan Singh. Tek Singh. Bikrama Singh.

Bishan Singh — Atr Singh.

Bikrama Singh — Sujan Singh. Surat Singh.

Atr Singh — Sampuran Singh. Sir Khem Singh, K. C. I. E.

Sampuran Singh — Dewa Singh. Parduman Singh. Uttam Singh. reside at Basirpur, in the Montgomery District.

Mahbúb Singh — Káhn Singh. This branch of the family belongs to Una, in Hoshiárpur. His descendants live at Gunáchaur, in the Nawashahr Tahsil.

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On the death of Dasondhá Singh, son of Tárá Singh Ghaiba, Sáhib Singh got the Dakhni territory. When he died, in 1834, Bikrama Singh, who was managing Dakhni, refused to give any share to his nephew, Atr Singh. In 1835, when Atr Singh had defeated Bikrama Singh, Máharája Ranjít Singh interfered, and gave Dakhni, with the villages to the north of the Beín, to the uncle, and Malsíán with the villages to the south of the Beín to the nephew. Four years later, Bikarma Singh seized Kangna (adjoining Malsíán), and in the fight that ensued there, Atr Singh was shot. His son, Sampúran Singh, went to Lahore and demanded justice. In consequence, in 1840, General Ventura was sent with a brigade, and he released Atr Singh's family and restored the Malsíán estates to Sampúran Singh and Khem Singh. When the Second Sikh war broke out, Bikrama Singh rebelled, and his villages were attached. Atr Singh's sons retained the Malsíán villages. In 1879, Sampúran Singh died, and his share was resumed. Bába Sir Khem Singh, K.C.I.E., resides in the Ráwalpindi District. His *jágír* in this District is worth Rs. 6,115 per annum, and is held for life.

The Awar Sirdárs.
Purser, 2, 20.

The founder of this family was Bahár Singh, a Mutána Jat of Jaura in the Mánjha, who entered the service of Suján Singh Badechha, of the Dalawála confederacy, first as groom and then as a trooper. When Suján Singh was killed at Nakodar, as already noticed, Bahár Singh set up for himself and seized Awar. He then accompanied Bhág Singh, nephew of Mith Singh, to Thánesar, and acquired some seven or eight villages in the neighbourhood. But he still continued on good terms with Tárá Singh Ghaiba (towards whom Mith Singh had behaved treacherously), and remained subordinate to him. He was succeeded by his son Khushál Singh, whose two sons seem to have died in their father's lifetime; and when he died, Ranjít Singh attached the Awar estate.

The Landáwála and Chamkoíán Sirdárs.
Purser, 2, 20.

The Landáwála and Chamkoíán Sirdárs had little to say to Jullundur, and the accounts of their history are most contradictory, though the family is still supposed to be represented in Pál Kadím (by Lál Singh), and in Tihang (by Fatah Singh), in the Phillaur Tahsil. They were Jats from the neighbourhood of Amritsar who joined the Dalawála confederacy, and after the battle of Sirhind, in 1763, acquired the Landáwála and Chamkoíán estate, now in Patiála. Díwán Singh was the original leader, and was succeeded by his brother-in-law, Bhela Singh, who treacherously dispossessed his nephews. One brother of Bhela Singh, Malla Singh, acquired Phalpota, and another, Dala Singh, took Tihang, villages lying a little north-east of Phillaur. On Dala Singh's death, Bhela Singh seized Tihang. Bhela Singh was succeeded by his son, Nand Singh, who, having failed to amend his ways, was left by the British Government in 1811 to the tender mercies of Patiála. Tihang was managed by Bhela Singh's second wife, Sírdárni Rájindar, who treated the people well. This is the story of the

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Barah Misl, but is not quite correct, as Malla Singh acquired Kang and not Phalpota. Pál Kadím was taken by one Bágh Singh. It would seem as if the Sirdárs of Kang, Pál and Tihang had really nothing in common except that their troopers served together. The representatives of the families omit all mention of Diwán Singh, and say Bágh Singh and Malla Singh were sons of Bhela Singh, by Sirdárni Rájindar, which is clearly wrong, as she had no son and, in consequence, adopted Dál Singh, her sister's son, who succeeded on her death, in 1844, to the *jágír*, which consisted of eight villages and was worth about Rs. 12,000. On the introduction of British rule it was resumed, and a pension was given to Dal Singh, who died shortly. Fatah Singh, Lambardár of Tilang, is his grandson, as is also Bishan Singh, Zaildár of Ráepúr in Nawashahr. In *The Rájás of the Punjab*, at page 138, the Chamkoián Sirdár is said to have been a feudatory of the Nishánwála Chief, but he seems originally to have belonged to the Dalawálas.

RELIGIONS.

Distribution of religions. *Table 16 of Part B.*

Sikhs and other Hindús. *Purser, 3, 7.*

For practical purposes the people may be said to be divided between Hindús and Muhammadans in a proportion of about six to five. The Sikhs are really a Hindu sect and are always looked upon as Hindús among the people. Broadly speaking, the Hindu population may be divided into two classes—the *Gúrú de Sikh*, or Sikhs proper, and the *Sultánis*, or followers of Sultán Sakhí Sarwar, a Muhammadan saint, who is also known as Lakhdáta: and flourished about the middle of the twelfth century. His real name was Sayyid Ahmad; and his principal shrine is at Nigáha in the Dera Ghází Khan District. Among minor sects may be mentioned the Rám Raes, Kúkas and Deví Sewaks. All the Hindús profess to believe in one supreme God, but the common people pay him no special respect and render him no service. So, too, they believe in as many minor gods of the Hindú Pantheon as they know, but pay little attention to them either. Thákurdwáras, Shiwálas and Devídwáras are numerous, but they are erected by Brahmans and Khatrís, not by Jats. It would, perhaps, be unjust to say that the last are irreligious; but they think they have too much to do to be able to devote any time to religious observances. The first part of the precept about rendering to Cæsar the things that are Cæsar's, &c., they practise diligently, but consider it impossible at the same time to comply with the second part except in a very perfunctory way. A pious Jat, who does not become a professional devotee, is pretty sure to come in for a good deal of ridicule. As far as Mr. Purser could ascertain, the Hindu agriculturists do not say prayers, and no religious instruction is given to young or old. They are very careless in the matter of eating and drinking. They would eat a cake of bread without reflecting

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that it may have been left by a Chúhra, and they drink witho any compunction out of leather buckets. Religious duty consis in a vague belief in an ill-defined creed, paying respect or stipen to Brahmans, performing or joining in ceremonies for dead ance-tors, giving alms, bathing, pilgrimages, and, above all thing venerating kine. Hindús believe in a future life, with a heave for the good and a hell for the bad.

The orthodox Sikhs.
Purser, 3, 8.

More than half the Sikhs are returned as followers o Gobind Singh. They venerate the ten Gurús, but principally Nána and Gobind Singh, the first and last of them. Their holy book i the Granth, and their sacred City, to which they go on pilgrimag is Amritsar. They have an initiatory ceremony in which a tw edged dagger (*khandá*) is used, and which is called *khande di pah* and which usually takes place at the residence of venerated Bed or Sodhís, as at Amritsar, or Anandpur in the Hoshiárpur Distric when the novice has reached years of discretion. A Sikh i supposed to wear the five *kakkas*, namely, *kes* (unshorn hair *kachh* (short drawers), *kanga* (a comb), *kara* (an iron bangle), an *kirpán* (a sword: generally a miniature one); he should abstai from tobacco; and kill animals used for food by a single strok of a sword (*jhatka*). There is a great tendency to laxity i these matters, but of late years the Singh Sewak from Amrits have been perambulating the country in the interests of orthodox

The Sikhs follow Hindu ceremonies at death and marriag and employ Brahmans just as other Hindús do. When going t the burning ground, they keep on repeating *Sat Gurú! Wáh Gur* instead of *Rám! Rám!* They respect Hindú religious building On the first day of the month they go to the *dharmsála* and liste to the reading of the *Granth* for a short time, and make som small offerings. When several Sikhs come together they greet eac other with their watch word: *Bolo ji wah Guru!*

The Gurús of Kartárpur.

To orthodox Sikhs the line of Gurús ends with Gobind Sing who declared that after him the Granth Sáhib and none oth should be the Guru of the Sikhs. Nevertheless, many Sikh recognise in some sort of way the spiritual succession of the Gu of Kartárpur whose descent from Gurú Arjan is traced above.

Arjan, fifth Gurú, was the founder of Kartárpur. (1) He visited it i 1598, and stuck his walking-stick fast in the ground, exclaiming: "Th shall be the support of our faith!" The village, which rapidly thro under his protection, is now a considerable town, and pilgrims flock ther all the year round. The stick was burnt with the rest of Kartárpur by Ahmad Shah in 1756. Mahárája Ranjít Singh granted a lakh and-a quarter of rupees in 1833 towards the building of the fine edifice now known as the Thamji, on the site of the original Tham, and set apart the revenues of the Amritsar village of Fatahpur for its maintenance.

(1) He also laid the foundation-stone of the present sacred temple and tank at Amrits known as the Darbár Sáhib.

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The Gurús of Kartárpur.

Gurú Arjan also sunk a well near the Thamji and called it Gangasar as the Ganges is said to flow into it by an underground channel. This was clearly proved in Arjan's own time, for one of his followers having visited Hardwár mentioned on his return that he had lost his *lota* in the Ganges while bathing. "Let not this trouble you," remarked the Gurú, "for you will find it here in the Gangasar." The half-doubting disciple let himself down into the well in the presence of a number of believers, and presently emerged, full of joy, with the *lota* in his hand. The Gangasar has ever since been freely bathed in by those who cannot find opportunity to visit the Ganges. The Damdama Sáhib, on which the Gurús sit to read the Granth before the people, is a platform under which are supposed to be buried the Patháns of Pande Khan killed by Hargovind.

The Adi Granth.

In 1604 the Gurú collected the sayings of Bába Nának and other Sádhs. The compilation, known as the Adi Granth, was deposited at Kartárpur in 1644 by Gurú Dhir Mal. Thence it was stolen shortly afterwards and made over to the rival Gurú, Teg Bahádar, who is said to have dropped it by design or accident into the Beás, and some sceptics assert that the book now shown is a mere substitute for the original, which was never again fished out of the river. But the belief of the Sikhs is that Teg Bahádar deliberately consigned the volume to the depths of the stream until such time as his nephew Dhir Mal should be in a position to guard it with safety, and that Dhir Mal recovered the book later on, intact, and enshrined it with all honour in its present resting-place at Kartárpur. Sádhu Singh, grandfather of the present Gurú, took the volume to Lahore at Ranjít Singh's request, in 1830, and received the highest honours as its guardian. A daily offering of Rs. 86 was made; and a special dole of Rs. 600 at each *Amawas* (end of a moon) and *Sankrant* (beginning of the calendar month); while once a year a valuable shawl and a horse were presented in the Maháránja's name.

This sacred volume was similarly taken to Patiála in 1860 to be shown to the Mahárája Narindar Singh, who in vain tried to acquire it. He fixed for its guardians a daily allowance of Rs. 51, and made them stay with their precious charge for three whole years. The book now rests at Kartárpur. It is exposed every Sunday to the public gaze in the Shishmahal of the Gurú's house; and the *charawa* or offerings, cast before it by the faithful, form an important item in his income. Just before his death, in 1859, Gurú Sádhu Singh prepared a very handsome copy of the original Granth Sáhib for transmission to the Queen, who most graciously accepted the gift; and Her Majesty's acknowledgments were conveyed to the Gurú in a letter from the Secretary of State.

Nának Panthís.

The Nának Panthís are the disciples of the first Gurú and his spiritual descendants, and do not observe the ordinances of Gobind Singh.

Rám Ráes. *Purser*, 3, 8.

The Rám Ráes are called after Rám Ráe, the son of the 7th Gurú, and are opposed to the orthodox Sikhs. The tomb of the founder of this sect is at Dera Dún, and thither they go on pilgrimage. They wear their hair and shave their heads like ordinary Hindús; they do not kill animals for food by the *jhatka*, they need not abstain from tobacco; their initiatory ceremony consists in washing one or both big toes of the initiator and drinking the water. It is called *Charanál* (washing feet). They greet each other by saying *Akho ji, wa Gurú!*

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Kúkas.
Purser, 3, 8.

The Kúkas or "Shouters" are a modern Sikh sect founded by one Bálak Singh, an Arora of Ráwalpindi, but brought into prominence by Rám Singh, a carpenter of Bhainí, in Ludhiána. In their zeal for restoring the primitive purity of the Sikh religion the Kúkas committed various excesses and broke out at last in a demented sort of way, in January 1872, when they were summarily suppressed and Rám Singh was transported. There are a good many Kúkas in this district, mostly in Phillaur Tahsil, where Muthadda Kalán seems their principal village. A full account of them is given in paragraph 266 of the Census Report of 1881.

Deví Sewaks.
Purser, 3, 9.

The Deví Sewaks or Durga Opásaks are worshippers of Deví, and go on pilgrimage to her shrine at Jawálamukhí, in the Kángra District, where there are religious gatherings in the *naurátra*, or first nine days of the new moon, in the lunar months of Asú and Chet. Here they make offerings of food and money to the goddess personified as a girl of under ten years of age. A few years ago some people of Kapúrthala got two or three unmarried girls and gave out that they had the power of Devís. They visited various parts of the district in this character and were worshipped as goddesses, but their cult soon died out.

Followers of Gurú Bhág Singh.

A large number of Sikhs are followers of Gurú Bhág Singh, who has a temple in the Una Tahsil of Hoshiárpur.

Sultánís.
Purser, 3, 9.

The Sultánís compose the bulk of the Hindu agricultural population and number among them many Chamárs. Their origin has been described above. If they eat meat, the animal has to be slaughtered by the *halál* method of cutting its throat. They smoke as much as they like, and are quite indifferent as to how they dress their hair. They have shrines of Sultán (*Sultán dá tháuu*) in the outskirts of the village. These are always of one pattern, a hollow plastered brick cube, eight or ten feet in each direction, covered with a dome, and with low minarets or pinnacles at the four corners, and a doorway in front, opening out generally on a plastered brick platform. Every Thursday the shrine is swept and at night lamps are lighted at it. On this day its guardian, who is a Muhammadan and belongs to the Bharáí clan, comes round and beats a drum and collects offerings, which are principally made by women, in the shape of grain and cotton. Sultánís often prepare a *rot* in performance of a vow. A fire is lighted, and, when the ground underneath is thoroughly heated, the fire is removed and the place swept. Dough to the extent vowed is placed on the hot ground and covered with live ashes; when baked the cake is distributed.

Pilgrimage to Nigáhá.
Purser, 3, 9.

But the great religious observance of the Sultánís is the pilgrimage to the shrine of Sakhi Sarwar in Dera Ghází Khán. This commences about the middle of February each year when spring is taking the place of winter, for here as elsewhere "Than longen folk to gon on pilgrimages."

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Pligrimage to Nigáhá.

The company of pilgrims is called *sang*, and their encampment *chauki*. The main route is through the following villages:—Hánsron, Mukandpur, Kuleta or Barápind, Bopáráe (Phillaur), Rurka Kalán, Bundála, Jandiála, Bopáráe (Nakodar), Khánpur, and thence to Sultánpúr. Along this route the *sang*, which is originally formed by pilgrims from Garhshankar, in the Hoshiárpur District, is joined by detachments from the districts to the south of the Sutlej and from the lower half of Jullundur. It is known by the special name of *káli kamli*, because so many of the pilgrims have black blankets to protect them from the cold. Another route is by Adampur, Jullundur, Kapúrthala and Wairowál, which is taken by pilgrims from the north of the Doáb. Those from about Kartárpur assemble there and proceed to Kapúrthala. On the road these people sleep on the ground, and do not wash their heads or clothes till the pilgrimage is accomplished, and the more devout remain unwashed till their return home. The pilgrims are personally conducted by the Bharáís, and call each other *Pír Bhái*, or *Pír Bahin* (brother in the saint, or sister in the saint), and it is probably from this latter circumstance the Bharáís derive their name (*Pír Bhra* or "saint-brothers"). People who cannot undertake the pilgrimage usually go to one of the *chaukís*, or, if they cannot manage that, to any other village, for a night. If they cannot go anywhere, they sleep at home at least one night on the ground, as a substitute for the complete pilgrimage. A pilgrimage to Nigáhá is commonly made with the object of obtaining some desired blessing from the saint or in fulfilment of a vow. The pilgrims have a local self-government of their own on the road. Leaders from Chak Chela and Kang Chela (Kang Kalán), in the Nakodar Tahsil, attach themselves to the southern band, and hold an assembly, called Diwán, every evening in which they administer justice, and are assisted by assessors from Bilga, Jandiála, Barápind and other villages. There is much rivalry between the Kang Chela and Chak Chela leaders, but the latter hold the supremacy.

The Chamárs. *Purser*, 3, 10.

The Chamárs are for the most part Sikhs or Sultánís. Some worship or venerate Deví and Gúga Pír, and a certain Pír Sahib. The Sikh Chamárs are called Ramdásís after the fourth Gurú, Rám Dás. They occupy an inferior position among Sikhs, but are gradually rising in the social scale. The other Chamárs follow most Hindu rites and religious customs, as pilgrimages, giving wrestling matches in honour of Sultán, giving *rots*, &c. The former burn, the latter bury, their dead. The Rámdásís send the *phul* to the Ganges; the Sultánís do not send anything. The dead are buried with the face upward. The marriage ceremony is performed with the usual Hindu ceremonies of "*phera*," "*chauk*," &c. They have no Brahmans, but keep Sádhs of their own, who are Chamárs and use the *Granth* in their ceremonies. There is a clan of Chamárs, however, called Bangar, some of whom live in

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certain villages called Shekhe, near Jullundur, who keep regular Brahmans, who come from the east, what is vaguely called "the direction of the Ganges."

The Chúhrás. Purser, 3, 10.

The Chúhrás have what they call Brahmans of their own. These eat the food of Chúhrás, but do not intermarry with them. They officiate at marriages which are said to be carried out in the same way as Hindu marriages. The Chúhrás bury their dead with the face upward. They venerate, if they do not worship, Bál Ník and his disciple Lál Beg, of neither of whom could Mr. Purser's informants give an account. The former is also called Bala Shah. In villages where there are Chúhrás his shrine will be found, surmounted by five small pillars, and at it lamps are lighted every Thursday. When the spring harvest is gathered in, the Chúhrás assemble at his shrine, and slay a black ram and prepare a quantity of bread, and have a feast, after presenting some of the viands to Bál Ník, and making offerings of cloth and small coins, which are taken by the attendant. Some of them also pay due respect to Sultán Sarwar, Gúga Pír and Deví, and go on pilgrimages to Nigáhá and Jawálamukhi, and at the latter place cut off the top knots of their children's hair. There are no Muhammadan Chúhrás here. There are some Sikh Chúhrás, or Mazhabí Sikhs, who follow Sikh customs, and keep aloof from the ordinary Chúhrás and will not intermarry with them. This account of the Chúhrás was that given to Mr. Purser on separate occasions by Chúhrás and a Chúhra Brahman.

Hindú priests. Purser, 3, 11.

For the proper performance of his religious duties a Hindú must have three Brahmans. First is the *Parohit*, whose principal business consists in gracing the ceremonies with his presence and taking fees. If he knows any thing, so much the better; he can assist actively; but if not, it is of no consequence. But besides executing the duties of his religious office he is greatly in request as a messenger between the families of the husband and wife, for it is highly improper for one of the former to go into the village of the wife's parents. Next is the *Pándha* or *Pádha* who must be a learned man, at least must be thoroughly acquainted with all rites and ceremonies over which he presides, so that nothing may be done amiss. Finally, the *Achárаj*, whose business it is to see that obsequies are properly performed. Besides these a Hindú may have a Gurú, or spiritual teacher, who need not be a Brahman. But very few think him necessary. The three Brahmans have got their regular customers by whom they are employed when their services are needed, and do not practise promiscuously. One great duty of Brahmans is to be the recipients of alms. This duty is partly taken by Bharáís among Sultánís, but none of the other offices of Brahmans devolves on them. The Brahmans do not interfere in the every-day life of the villagers. They come forward only on certain fixed occasions, such as marriages, deaths, and funeral. Sádhs are Sikh devotees who collect

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and distribute alms, read the *Granth*, and occasionally give instruction in it.

Religious buildings. *Purser*, 3, 12.

The buildings connected with the religion of the Hindús mostly found are the shrines of Sultán already described. Many villages have a *Thákurdwára*,* or a *Shiwála* or *Devídwára*, temples of *Shib* and *Deví*, or a *Gúrúdwára*, erected in memory of one or other of the Sikh Gurús or some other spiritual teacher. That of Gurú Hargovind, in Chak Gurú, Tahsíl Nawashahr, may be mentioned, as also the *Dera* of Gurú Arjan Dás, at Mau, in Phillaur and the *Gúrúdwára* of Husain Bhagat frequented by Sikh Naís at Partapura in Phillaur. There is a fine *mat*, or monastery of Sanyásí monks, at Paddi Matwálí in the former tahsil.† There are *dharmsálás*, occupied by one or more Sádhs, and presided over by a *mahant*, in many villages. At some of these doles of food are occasionally given to travellers; but there is no famous *langar*, or place at which food is distributed to all comers. The *mahant* of the *dharmsála* is the *Gurú* of its Sádhs, who are his *chelás* or disciples. They go about soliciting alms, with which the institution is principally maintained; but many *dharmsálás* have land attached to them and enjoy revenue-free grants. They are occupied by Udásí Fakírs, who here are considered Sikhs, though not orthodox. Some of the most important religious buildings not already mentioned are noted in the list of fairs and in the description of the chief towns.

Jathera. *Purser*, 3, 12.

In most villages there are little shrines in the neighbourhood of the homestead, erected in memory of the ancestors of the villagers and called *jathera*. These take the place of tombs. Another form of *jathera* consists in a heap of earth which is added to yearly. On a fixed day, the descendants of the person, whose the *jathera* is, collect, even from villages far off, and each takes some earth from a convenient pond and puts it on the heap. Bread and rice and a few small coins are given to the family *parohit*, if present. If he is not there some other Brahman is sure to appear. As a last resource the offerings are left on the *jathera*. Shrines of Bála Sháh are not uncommon, and those of Gúga Pír are sometimes seen. On the 9th of Bhádon (Gúga Nauwín), women prepare vermicelli and carry it to some large white-ant-hill, where it is left. Snakes are supposed to dwell in such ant-hills, and to their king the offering is made. The vermicelli is finally taken by the *mirási*.

Muhammadanism. *Purser*, 3, 13.

The Muhammadans, who are almost all Sunnis, are supposed to follow the Shara, or Muhammadan law, but they are by no means strict observers of it, even in other matters than succession to property, when it is quite neglected. They ought to perform the prescribed *namáz*, which, for want of a better term, may be

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* A temple of Rám Chandar or Krishna and their satellites, or perhaps containing a Sáligrám, a sacred stone with ammonite markings.

† And others of less note in several villages, as the Málú Mat at Mahatpur, in Nakodar.

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translated "prayers," five times a day, but they do not. They ought to fast during the month of Ramzán, but they do not, though two or three fasts are generally kept. They clip their moustaches, eat meat only of animals slaughtered by the *halál* method of cutting the throat, are particular in attending at the mosque for congregational devotion at the 'Id festivals, give food to their priests (*mulla*), if they may be so called, every Thursday, and, to some extent, attend to their orders. They practise circumcision, are married by the Kázi by the *Nikáh* ceremony, and bury their dead. A few send their boys to the mosque where they are taught to recite passages of the Kurán in a parrot-fashion. Good Muhammadans attend the mosque for public prayers and lecture every Friday; say their prayers the stated number of times daily; fast every Friday, during the month of Ramzán, and the first ten days of the month of Muharram; they give alms, principally to *fakirs* (devotees) and *mullas*, sometimes to the poor, at both 'Ids, on Fridays, at the Muharram festival and on the 11th of every month (apparently in honour of Abdul Kádir Jílaní, the Pír-i-Dastágir. Hence the 11th is called the Giárawín Pír).

The saints of Jullundur.

In Temple's Legends of the Punjab (Vol. III, pp. 158—199), there are collected a number of legends relating to the Muhammadan saints of Jullundur City and the neighbourhood. The present owners of the town lands of Jullundur are mostly Afgháns, Sayyads, Shaikhs and Mughals who have as a rule acquired their property by purchase during the last three centuries, and the adjoining *bastis* belong chiefly to Shaikhs or Sayyads and are named after their founders: the history of some of these tribes has been given in Sec. C. These founders being of the Muhammadan sacred classes are naturally 'saints,' and the legends above referred to are mainly stories of miracles performed by them, much on the lines of the of Indian saints generally. The principal is Imám Násir-ud-dín Shiráni by whom Jálandhar Náth was discomfited. According to Mr. Purser, a local chronicler says that from Vikramaditya for four centuries and a quarter, or till about A. D. 375, Jullundur was held by Jálandhar Náth, a Jogi, and his successors. In Temple's Legends No. XVII, Imám Násír-ud-dín Shiráni is represented as discomfiting a *jogi* Jálandhar Náth who is said to be the successor of the *jogi* Jálandhar who founded the city, and this later Jálandhar Náth is mentioned in another and distinct legend (No. XVIII) as a contemporary of Gorakh Náth who lived in the fifteenth century A. D. Yet another tradition seems to make him the re-founder of the city in the fourteenth or fifteenth century (Temple's Legends, Vol. 3, page 158). Both stories are conceivably based on fact, for a legend that has found a place in the Administration Papers says that a flood of the five rivers deluged the country from the Sutlej to the Indus, submerging every city, while the people took refuge on the high places, and that the country was not again settled till the time of the Emperor Bahlol Lodi (1452 to 1489 A. D.). This is sup-

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ported by a tradition mentioned by Ahmad Bakhsh, a magistrate in the Kapúrthala State and a member of the old Saigal Khatri Qánúngo family of Jullundur, that the country was inundated by a flood in St. 1400 (A. D. 1343), and the city had to be afterwards re-founded, but it is possible that the story took its rise from some faint reminiscence of the devastation caused by Taimúr's invasion (1398 A. D.). The *samádh* of a Jálandhar Náth is said to have been destroyed to make way for the shrine of Imám Násir-ud-dín. He is, Temple conjectures, possibly the same as Násir-ud-dín Awadhi, the teacher of the celebrated Nizám-ud-dín Aulia of Delhi in the thirteenth century. Of the other legends, one about Shaikh Darvesh relates an encounter with one Sheo Rám, an *amín* of Kábil Beg, Governor of Sirhind (p. 176); another (p. 189) tells how Saiyid Abdullah (called the Tanuri of Jullundur) was thrown into a hot oven by Nawáb Tughlaq of Lahore (apparently one of the eight Tughlaqs who held rule over Lahore, 1321 to 1398), and how he was none the worse of it. The story of Muhammad Safa (p. 217) relates how the saint was carried off by the Marathas in default of payment of a levy laid upon Basti Shaikh Darvesh and how he dealt with his captors. Legend No. LIV tells of the founding of Basti Shaikh Darvesh in 1617 and gives a list of the Jullundur *bastís*, past and present.

Muhammadan religious buildings.

Every Muhammadan village of any pretension has its mosque, with a well attached for ablutions. There is also generally a *takia*, or abode of a *fakír*, consisting of a mud-hut near a big tree, where travellers put up, and a fire is kept burning for the purpose of lighting *hookas*. The holy man is said often to be no better than he should be and to entertain guests whose vocation is more than doubtful. Some villages also boast of a *khánká*, the tomb of some *Pír* or saint, which is the object of much veneration.

Priests.

The clerical profession is represented by the *mullas* and *fakírs* of various sects. In addition some Muhammadan Rájpút clans employ Hindu Brahmans.

Hindús and Muhammadans compared.
Purser, 3, 14.

Hindús and Muhammadans have been frequently compared, and usually very much to the disadvantage of the latter; and their inferiority is constantly attributed to their religion. In this district the Muhammadans, as a rule, seem inferior to the Hindús in energy, thrift and common sense. But it is doubtful if religion has much to say to this. From what has been said already it is clear that the people pay very little attention to religion; and that both Hindús and Muhammadans have borrowed each from the other. Whom do the Hindu Jats, the flower of the land, really worship? A Muhammadan saint, under the leadership of Muhammadan Levites! While the worst of the Muhammadan tribes, the Rájpúts, are so wedded to Hindú ways that they keep Hindu priests and follow Hindú customs. It may be that the inferiority of Muhammadans is partly due to heredity. Conversion from Hindúism was generally the result of persecution. One would

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expect the descendants of men who could not resist persecution to be inferior to those who could. In the case of modern converts, the weakness of mind, which in nine cases out of ten causes a man to change his religion, would show itself too in the affairs of this world and produce its natural effects. Another cause may be found in the state of abject subjection the Muhammadans occupied for three-quarters of a century prior to British rule. Again, large portions of the Muhammadan population are less developed than the Hindús, and are only just emerging from the pastoral stage, which has been long surmounted by the latter. Being till lately engaged mostly in pastoral pursuits the Muhammadans are found near water, as along the Sutlej, and naturally suffer physically and in consequence, morally, from the general unhealthiness of such a location. If we take a tribe devoted to agriculture and not unfavourably situated, such as the Aráins, we find them no whit inferior to Jats, except that they may not be quite so independent; which is, of course, due to their low origin and will, in a couple of generations, cease. The Hindú Rájpúts of down-country are no better than the Muhammadan Rájpúts of Jullundur; and who will say that the Hindú Gújars of the Delhi Division are superior to the Muhammadan Gújars of Jhelum? The doctrine of fatalism may possibly have somewhat more influence on a Muhammadan than on a Hindú, though this is very doubtful and all agriculturists must be more or less fatalists if they are to have any peace of mind.

Their feelings to each other.

As might be expected, Hindús and Muhammadans, when left to themselves and not excited by their priests, live in great harmony. A case showing how little intolerant the people are came up before Mr. Purser in which, on the *fakír* of a *takia* leaving, it was converted into a Sikh *dharmsála* and, after the *Sádh* had left, came into the possession of some orthodox Hindu ascetic. Occasionally there is a very bad feeling between the members of the two creeds, but religion has very little to say to this, and is merely introduced for the purpose of exciting the district authorities and getting them to interfere in very mundane quarrels.

Superstitions.
The land—Agricultural operations.
Purser, 3, 15.

Superstitious beliefs abound. On the 1st, 5th, 7th, 9th, 10th, 21st and 24th day of each month the ground is supposed to be sleeping, according to the following couplet (of which there are more versions than one):—

Sankránt mittí, dinpánchwen, nauwen, satwen le,
Das, ikí, chaubíswen, khat din pirthawí suwe.

That is, on the six (*khat*) days detailed above the earth sleeps. On these days ploughing or sowing should not begin, though, once begun, they may go on. Working a well or ploughing during eclipses is most unlucky. The cane-mill should be set up and started on a Sunday, but in case of absolute necessity Thursday may be permitted. Tuesday is the day on which reaping

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should begin, and Wednesday that on which to commence sowing. Care must be taken never to commence work with a cart or well-bucket on Tuesday or Thursday. Before sowing cane, sugar and *gur* (concrete sugar) are often distributed in the field; and, after the spring sowings are completed, the agriculturist prepares sweetmeats for home consumption and distribution. Wheat and gram fields should not be ploughed a second time if rain has formed a hard crust through which the young plants cannot burst; the crust must be broken by a harrow. When the spring crop has been threshed out, if it cannot be immediately removed, the Chamár goes round the heap with a winnowing basket and makes an indented figure (*cháng*) in the grain close to the ground. The object of this is to preserve the produce from goblins (*bhút*) and ghosts (*paret*), who would otherwise steal part of it, or at least diminish its usefulness. The grain must be weighed before sunrise, or at noon, or after sunset, as at other times these malevolent agents are wandering about the world. When weighing is going on, the weigher must face the north, and no woman, stranger, or person with uncovered head may approach. Water should be at hand, and a cake of cowdung prepared at the Díwálí festival should be kept burning. Muhammadans are not particular when it has been prepared; and those among them who are enlightened smile at these superstitious customs and think a piece of cloth with "Bismillah" written on it sufficient protection. If the grain cannot be at once removed, it is fumigated with *gugil* (Indian bdellium), or felt, and a piece of iron or an iron tool, as a sickle or trowel, is placed in the heap. Sometimes a menial (*sepi*) taking a blanket, sickle and pitch-fork with him, draws a line round the heap, and, where the circle meets, places his head against the ground.

Cattle.

It is very unlucky for a cow to calve in Bhádon (August—September), or a buffalo in Mágh (January—February), or for a mare to foal in Sáwan (July—August). Such a cow is called *bhadwai*, and is sure to give little milk. One's only chance is to swim her in a pond or stream. If the off-spring of either of the three cannot be sold to a Muhammadan neighbour who has no scruples, it should be given as a present to a Gujráti Brahman. A similar course should be followed if two young are produced at one birth. Kine, buffaloes and horses, male or female, that get on the roof of the house should be summarily disposed of. They are unlucky. So, too, are cows and bullocks whose colour is black with certain white points (*kaila*) or irongrey with black spots on the whole body (*phangat*), or on the tail (*megat*). When cattle disease breaks out, a *jogi* or Sanyásí or Muhammadan *fakír*, who knows the proper incantations, is called in, and proceeds to exorcise the illness. Each practitioner may have his own method, but the broad lines are these. The cattle are first fumigated with *gugil*. Then a proclamation issues that grinding and churning are not to be done that night. A thick rope of cane-fibre is tied over the gateway of the village, and to it are attached a couple of small earthen saucers, a

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little board of *siris* or *dhak* wood, and sometimes a couple of parcels of seven kinds of grain (*satnaja*), and a piece of iron. The whole is called *tona*. The board and saucers are daubed with red paint with figures supposed to represent Ganesh or Hanúmán or Saturn; or they may bear what are supposed to be texts from the Kúrán. In the early morning the cattle are driven under this charm, and are sprinkled with water and, sometimes, diluted butter-milk. The manure of the night must not be used, but should be thrown out on the road. Sometimes the charm is suspended to a post (*mani*) fixed outside the gateway. Another excellent remedy for cattle disease is a wrestling-match (*chhinj*) in honour of Sultán Sakhi Sarwar by professional athletes, and a third is a *jag* or feast to Brahmans and poor people. A really scientific precaution is that which isolates the infected cattle and forbids the owner to come into another courtyard with his shoes on lest he should carry the infection. When human beings get ill, a Dakaut Brahman is summoned. A fowl, or goat, or young buffalo is selected to carry the disease, and has its ear cut, its face smeared with red paint, and is taken round the village and out of it and then made over as a present to the Dakaut. Pleurisy is charmed by a grain-parcher with a sickle, the iron of which is rubbed over the body where pain is felt. Another plan is to get a piece of the stalk (*kana*) of *Saccharum Moonja* and cut off a piece from it: as it diminishes, so does the pain. Ordinary vows and the efficacy of bathing at certain places need not be mentioned in detail. There are some places which it is unlucky to call by their proper name before breaking one's fast in the morning. Such are the towns of Ráhon and Jadla. In villages the doors and walls are often marked with an open hand, usually in black, but sometimes in red or white, to keep off the evil eye. The *swastika*, in black, is also common. It is the mark of Ganesh, who is worshiped at the beginning of any thing new.

Human beings.

Water spirits.
Purser, 3, 15.

Goats and grain are offered to Hazrat Khizr to avert damage by floods; but Mr. Purser's informants did not seem to think they had gained much by this practice. A little ground grain is boiled with concrete sugar (*gur*), taken to the side of the river, and after prayers to Hazrat Khizr, a little is thrown into the stream and the rest eaten by those present. When a goat is sacrificed it is carried across the river and let go.

Notice of certain holy personages.
Purser, 3, 17.

Among the modern holy men may be mentioned Míran Mukhim-ud-dín of Kuleta (Barápind), in Phillaur, who died fifty-five years ago; Ghulám Bhíkh of Muzaffarpur, in Nawáshahr, who died seventy years ago; and Abdulla Sháh of Mandhálí, in the same tahsil, who was alive in Mr. Purser's time. Of those mentioned already a few deserve some slight further notice.

Bábá Jowáhir Singh was a *Bassi* Khatri of Dáún in Umballa, who settled at Khatkar Kalán, and died about ninety years ago.

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The monastery at Paddi Matwáli was founded by Ghabhír Parbat in the time of Bábar, though, as the date is given as 1312 Sambat (A. D. 1255-6), there seems some mistake. It enjoyed some revenue-free grants and collected a rupee per village, a tax called *sir dhi* from a number of surrounding villages, till the introduction of the British rule. It has still some revenue-free land; and as one of the Mohants, Kailás Parbat, is the Gurú (spiritual teacher) of the Mahárája of Nepaul, it is enriched by numerous gifts.

Shah Fatah Ali, whose shrine is at Núr Mahal, was a Sayad (or according to the present *pujári* a Chishti Farrukhi Shaikh) of Sáisánd in Phagwára, and died about 250 years ago. He is venerated by both Hindús and Muhammadans and his tomb is looked after by a *pujári* who describes himself as a Qadria Faqír of the Ahl-i-Hadis. The festivals at the tomb are accompanied by music and are discouraged by the more educated of the local Maulvís. The tomb is in the possession of Qázi Chanan Shah of Núr Mahal.

Bábá Sang was a Dhesí Jat of Dhesián Sang who died about two centuries and-a-half ago. His tomb is at Dhesián Sang. He is principally venerated by Dosánj and Dhesí Jats.

Punjáb Kaur was the wife of Gurú Rám Ráe (1645 ?), and used to swing on a *pípal* tree (*Ficus Indica*), which the river carried away. Then the new homestead was built, and another *pípal* sprang up miraculously from the root of the old tree. This led to a *faqír*, and offerings which were once seized by the Jágírdár, whose *jágír* was resumed the same year. This was, of course, quite sufficient to establish the Máí's fame, and a large fair has followed. The legend is of interest with reference to the change in the course of the Sutlej.

Imám Násr-ud-dín was a native of Nakshab, a place said to be in Persia, but, perhaps, the same as Kárshí, in Bokhára. He lived from 252-334 H. (about 866-945 A.D.). He came to Jullundur and miraculously restored to a widow her son, who had been buried alive beneath the wall of Jullundur as the sole means of keeping what was built during the day from falling down at night. The place where this occurred is still called the Pír Ghaib. He afterwards converted the Jogí who had been guilty of this nefarious deed. It is considered most meritorious to work the well near this saint's tomb during his fair, and there is much rivalry between the owners of bullocks for the privilege of doing so.

Near a Muhammadan *faqír's takiá* (shrine or cell) at Núr Mahal, much reverenced by Muhammadans and Hindús, is a well with steps leading down to it. The *faqír* who formerly lived there is said to have taken a great liking to a Hindú boy, who used to visit him and talk with him. The boy's relatives went on a pilgrimage to the Ganges, leaving him behind, though he would have

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liked to have gone with them. The *faqír* saw that he was vexed at being left behind, and promised to show him something that would please him as much as if he had gone. So he took him down the steps leading to the well and put him to sleep. The boy then saw in a vision the Ganges at Hardwár and pilgrims going and coming, and among these his own friends. On his friends' return they began to enquire when the boy had returned as they had met him at Hardwár after all, whereon the boy told them what had happened. The well is still known as Gangá, and is supposed in some way to partake of the sanctity of the Ganges.*

Christian Religions.

The Station Church, dedicated to S. Luke, and consisting of chancel, nave and two side aisles, is built of stone and is capable of seating 600 persons. It is surrounded by a large compound and stands in the centre of cantonments. There are two Government Cemeteries now in use—the old one, in the Church compound being closed. There is a Garrison Prayer Room, also a Soldiers' Home. The Roman Catholic Church has seating for about 300 persons. Both these churches have their respective chaplains. The chaplain of Jullundur visits Ludhiána, Hoshiárpur, Phillaur and Kapúrthala.

The Jullundur Mission.

The Jullundur Mission is one of the Stations belonging to the American Presbyterian Board of foreign missions in India. It is one of the oldest missions of this body, having been established in 1847, shortly after the annexation of the Jullundur Doáb, by the Rev. Golaknáth under the auspices of the Rev. Messrs. Porter, Janvier and John Newton, D. D. The site chosen lies between the city and *bastís* and on it the present houses for the missionaries, the school, and the poor-house, were built. A chapel was also erected by subscription in 1898. During the turbulent days of 1857 the mission was not molested by the Jullundur people, and the Pastor and Native Christians residing on the premises received many signal acts of kindness and protection from the citizens. Simultaneously with the foundation of the mission an Anglo-Vernacular School was opened which is still flourishing. A description of it will be found in Chapter III.

Occupation of agriculturists.
Purser, 3, 25.

The life of the people, as soon as they cease to be children, is one incessant round of work. In no other district can the work be heavier, and in few is it so unceasing. The only time when an agriculturist has any breathing space is in the rains, and a deficient rainfall may rob him of that. He gets up in the morning and at once goes to work. A couple of hours after, his breakfast is brought to him in the field; when he has finished it he works again till noon, when he returns home to dinner. Before this meal, he usually bathes at a pond or well at the village. Sometimes he does this at breakfast time at his well in

* P. N. and Q. No. 376, January 1885.

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he field. After dinner, work again till near sunset; then supper, ollowed by a gossip at the gate, and then to bed The women re also kept fully employed. As soon as they get up, they have o milk the cow and churn yesterday's milk. Then they have o clean up the house and yard and carry the refuse outside the omestead and make fuel-cakes of cow dung. Breakfast has to e prepared for the men at work in the field and to be carried out o them. Next follows the preparation of dinner. After this neal, if there is any field work it is done; otherwise the women pin till it is time to get supper ready. Then the evening milking as to be seen to. After supper, a chat with the neighbours nay follow before bed time. If no water carrier is kept in the illage, the women have to draw water, morning and evening. Besides they have to look after the children. So it is clear they ave not an idle time. Children are put to work at an early age. The boys take out the cattle to the pasturage, or drive the bullocks t the Persian well or cane-mill. When a little older, they help in eeding, turning on water into the irrigation beds, and driving he bullocks at the rope-and-bucket well. Little girls mind smaller hildren, and carry out refuse to the manure-heap.

Divisions of time.
Purser, 3, 24.

The recognised divisions of time during the day are the ollowing:—

Tarka—About an hour, or rather less, before day-break.

Sawerá—Day-break.

Chháwelá—About three hours after day-break.

Dopahar, *Rotíwela*—Noon.

Laudawela—About three hours before night. Muhammadans call this time also Zoharwela.

Takálán—Sunset. Evening. Called also *Athon* and *Nímá shám* by Muhammadans.

Kháo-pío—About an hour after close of day. Muhammadans use the term *Eshán* also.

Sonewelá—Two or three hours after night-fall.

Food.
Purser, 3, 26.

In the hot weather, the usual food of the people consists f cakes of flour of wheat, barley, gram or *masar* (lentils). The wheat and barley cakes are eaten with porridge, if procurable, nade of split *masar* or gram. If not, they are seasoned with salt. The gram and *masar* flour is mixed with salt and chillies. Men eat three times in the day—a couple of hours after day-light, gain about noon, and finally about night-fall. The first meal onsists of a couple of cakes and some butter-milk (*chhá*), and is rought out into the field by a woman or child of the family. Other meals are eaten at home. Women follow much the same practice, and in addition to the three meals of the men have some-

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times a fourth between midday and evening. In the cold weather, cakes of maize, *jowár* (great millet) and *moth* (a pulse) are eaten with *mash* (another pulse) and *moth* porridge, or cooked *sarshaf* (rape-seed) and gram leaves. If these accompaniments are not available, their place is supplied by salt and chillies. Butter-milk is drunk at all seasons; milk is consumed but little, and only by children. The cold weather meals are but two in number, one at noon, and the other about night-fall. Parched gram or maize (the former rarely) is eaten by many in the afternoon of the hot and cold weather, respectively. When the cane is being crushed, *gur* (concrete sugar) and cane-juice, and at the spring harvesting or at cane-weeding, a *sherbet* made of *gur* or sugar, are in no small request among the men. There are public ovens in almost every village, at which the gram and maize used in the afternoon are parched. The attendant, usually a woman of the Jhinwar tribe, is paid with some of the grain. Muhammadans usually have their cakes baked at these ovens in the hot weather, paying the attendant in flour or by one of the cakes. Otherwise, food is cooked in each household separately, but sometimes three or four Hindú families club together and use the same oven. The *sarshaf* leaves are often soaked in water till reduced to pulp which is kneaded up with the maize flour. Young gram leaves, as well as those of *bátúá*, are similarly employed. Sugar is but little used, except as above stated, or on occasions of merry making. *Ghí* (clarified butter) is usually sold by the agriculturist and except on similar occasions hardly ever forms part of his diet. The work of the agricultural class is almost everywhere so intense and unceasing that a liberal allowance of food is needed to support strength. Mr. Purser ventured on one occasion to assume* the average consumption of grain at 7 *mans* per annum, or about a pound and a half a day, but this was considered grossly excessive. It is, however, below what has been stated by at least one experienced officer, and as it included seed-grain, food of cattle and wastage, it is probably, though liberal, not far from the mark. In this estimate vegetables and similar garden produce are given the same value as wheat.

Use of spirits and drugs.

The consumption of spirits and drugs is not large. In this respect Jullundur occupies a fairly average position in the Punjab. The annual consumption of country spirits is rather more than 4,000 gallons, of opium 76 *mans*, of poppyheads 1,800 *mans*, of charas and bhang (preparations of hemp) 37 and 200 *mans* respectively. The incidence of revenue derived from spirits and drugs is rather above one anna per head of population, of which half is due to spirits, one-third to opium, and rather less than one-sixth to hemp. Some of the Rájpúts, as those of Ráhon, are much

* The estimate however, made for the Famine Report of 1879 (V. pp. 217-8) was [illegible] lbs. a day for each member of an agricultural family consisting of one old person, a man, his wife and two children, or five persons in all. The estimates for non-agriculturists and persons in owns wa considerably less but almost equal to Mr. Purser's.

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addicted to the use of *post* (an infusion of poppy-heads). Tobacco is commonly smoked, but one can hardly say immoderately.

Clothes; Of men. Purser, 3, 22.

The dress of both men and women is very simple and is made as a rule of cotton cloth woven in the district. The dress of men consists of a turban, a sheet or blanket, and a cloth covering the body more or less from the waist down. The turban is called *pag*, but technically it ought to be called *sáfa* in most cases. The difference consists in the latter containing the whole breadth of the cloth and the former only a part. The *sáfa* is ousting the *pag*. The upper part of the body is covered with a sheet *(chádar)* which the wearer wraps as he sees fit. The lower part of the body is covered with another *sáfa*, which is spoken of as *sáfa ter* to distinguish it from the *sáfa sar* (turban); or with a *langota*, which is only a smaller *sáfa*, or a *tahmat* (*q. d.* tahband). All these are simply long strips of cotton-cloth. The *sáfa ter* and *langota* are wrapped round the waist, and then part of them is passed between the legs and tucked in at the back. There are two usual ways of putting on each, known as *marorídár* and *nagbál* for the former, and *sidha* and *nagbál* for the latter. The *tahmat* is confined to Muhammadans. It is simply wrapped round the waist and allowed to hang down forming a sort of petticoat. Muhammadans very commonly wear the *sáfa* or *langota* as a more convenient working dress. Hindús of the higher classes, as Khatrís and Brahmans, wear the *dhotí*, which is only a big *sáfa*. Sikhs after initiation should wear knee breeches *(kachh)*, but these are not obligatory before that ceremony. In the cold weather, in addition, a tunic with sleeves covering half the arms (*kurta*), or with sleeves covering all the arms (*andarka*), made of single or double cloth, is often worn: and the *chádar* is replaced by a blanket, usually black, costing Rs. 2, or by a *dohar*, which is simply a four-fold *chádar* and is formed by sewing two of the latter together and then folding them double, or by a *khes*, a thick cloth woven with double threads. These are, when the cold is extreme, drawn over the head, two of the ends are tucked in on the head, and the rest hangs down the back like a long cape.

Of women.

Hindu women wear trousers (*suthan*), wide above and drawn in at the ankles, when at home. When they go out any distance they wear a petticoat (*ghagra)* over these. Rájpút women also wear *suthan*, but no petticoats. Other Muhammadan women, as a rule, wear only the latter. On the upper part of the body a tunic (*kurta*) is worn, and above all a shawl (*dopatta*) which passes over the head and goes down to the knees and heel.

Material and colour.

The kinds of cloth used commonly are those of local manufacture known as *khaddar*, *chaunsí* and *gháti*. *Khasa* and *latha* are imported and comparatively seldom seen. Shawls for festal occasions are commonly of European materials. The *tahmat* is very commonly of *lungi*, a blue cloth made up of the requisite size, with white, or red, or yellow lines. The *chádar* may also be made of *lungi*. *Khes* is made in alternate squares of red and white, or blue and white.

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As a rule, except for the *khes* and *lungi*, the dress of men is of a dull yellowish-grey colour. The trousers of women are made of *súsi* cloth, only used for them, and generally having a blue ground and lines of red, or white, or yellow or some other colour. The shawl is always coloured, being dyed usually blue (with indigo), or red, or deep red (with madder). It is sometimes embroidered with silk, and is then called *phúlkárí* or *chob* according to the style of pattern.

Shoes.

Shoes are made by the *Chamár* or *Mochi.* There are two kinds, *júta* and *júti,* which differ in this, that the former has the upper leather at the heel standing up, while in the latter it is bent down so as to come under the foot. All men wear the *júta ;* so do Gújar, Aráin, Jat and other women who work out-of-doors. Others, such as Rájpút women, who are kept secluded, wear the *júti.* It is said the object is to make them go slowly and sedately and not appear too lively.

The average cost of an agriculturist's clothes may be taken at Rs. 3 in the summer, and Rs. 5 in the winter for a man, and Rs. 6 for a woman.

Beddings.

The bedding consists of thick sheets, called *bichauna, dotahi* or *chautahi*, according to the way they are made, when the weather is not cold. In the winter wadded quilts are used, the upper one being known as *lef* and the lower as *tulai.*

Ornaments.
Purser, 3, 23.

Ornaments are worn by both men and women. Muhammadan men wear no jewelry (*gahna* or *tagada*), except bracelets, and those rarely. Hindú men wear a necklace, *mala* (55),* of gold beads, or gold and coral beads, or necklaces of other patterns called *inam* (66 and 67) and *chaunkí* (51). The latter is made of silver, the former of gold or silver. They also wear earrings, *bála* (30) of gold, and silver bracelets, *kangan* (68, 74, 75) and occasionally rings, *mundri* (84, 85). Women have a great variety of ornaments of which the following are the most common *For the head:*—A silver boss, *chaunk* (2), worn in the middle of the head; two smaller bosses, *phúl* (15), worn one on each side of the head. *For the forehead*:—A gold fringe sloping from the middle of the forehead to the ears, *bindi*, with a pendant, *tikka*, in the middle (20). *For the ears:*—Earrings, *dandian* (22, 23, 26); *dhedu* another form of earring with a pendant, *jhumka* (33). These two forms of earrings are attached to the lobe of the ear. Another form which goes through the ear beyond the lobe, is called *bálu* (31, 32). All these are usually made of silver, rarely of gold. *For the nose:*—A nose-ring passing through the outer side of one nostril, *nath* (42, 45); *bohar*, a ring passing through the cartilage separating the nostrils; these ornaments are made of gold always. When not worn the holes through which they pass

* The figures refer to the plates in the Report on Peshávar (*Tawáriki Peshávar*) by Rai Bahádur Gopal Dás. [See also Punjab Manufactures, p. 175, *et seq.*

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are kept open by a small gold pin called *tílí*. *For the neck:*—Solid necklace, *tandíra* or *has* (48); necklaces of rows of beads of various shapes strung on silk, *har chandarsainí* (50, 57), *dalmálá* (49); a necklace made of rupees strung on silk, *hamel* (like No. 54); a necklace worn only by old women, *kandí* (53); *chaukíán*, a necklace of square pieces of silver attached to a silk cord (51). The *dalmálá* and *kandí* are made of gold, the others usually of silver. *For the arms and hands:*—Solid bracelets of an indented pattern, *gokhrú* (83); a bracelet consisting of rows of beads strung on silk, *ponchían* (82); hollow jointed bracelets, *gujáián* (80); bracelets in the shape of bands of various patterns, *chúrián* (72, 78, 79); armlets, *tádán* (91), worn above the elbow; thumb-ring with mirror, *ársí* (86, 87); rings, plain, *chhalla* (90, 104), or with stones, *mundrí* (84, 85). *For the feet and ankles:*—Hollow anklets, *karíán* (101), one on each leg, containing small pieces of metal, so as to make a tinkling; curved anklets, *bánk* (102) and *pázeb* (99); toe-rings, *chhallá* (104). The ornament for the feet and ankles are always made of silver, and so are those for the arms in almost all cases. Children wear jewelry too. Boys wear earrings, *bále* and *dur;* bracelets, *churíán* and *kará* or *kangan;* anklets, *karíán* and *páonte;* and a silk thread intertwined in the hair and ending in a silk tassel set in silver, which hangs down the back. Girls wear head-bosses, *chaunk* and *phúl;* a small necklace, *tandírí;* a nose-ring, *nath;* earrings, *dandíán;* bracelets, *gokhrú* and *chúríán* (of crude glass, *kach*); and anklets, *karíán*. The price of these ornaments, of course, varies very much. It is difficult to say what the value of the jewelry owned by an ordinary agriculturist and his wife will be; but, perhaps, Rs. 50 for the former and Rs. 125 for the latter will not be far wrong. Gújar women sometimes wear a woollen cord on the right side and another on the left side of their petticoats, having several tassels of variously coloured wool, to which small cowries are attached. This is also for ornament.

Houses.
Hindús.
Purser, 3, 19.

Ordinary houses are built of rough blocks of mud dug out of the tanks, or of sun-dried bricks made by spreading mud on the ground and cutting it into shape with a sickle, or made in a mould, or of roughly formed hemispherical lumps of mud dried in the sun. The roofs are flat. They and the walls are plastered with mud mixed with cowdung. A Jat's house is constructed always on the same plan, though minor variations are met. A door gives admittance from the lane and leads into a shed (*deorhi*) opening on the yard (*berah*). This may be either of some size or only a small space not roofed in. At one side of the yard is a room (*dalán*), in which the people live and sleep; and off the *dalán* are one or more closets (*kothri*) in which clothes, household utensils, grain and straw are stored. In the hot weather people sleep on the roof, and in the cold weather in the *dalán* and closets, and sometimes in the porch. If cattle are not stalled in a separate

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building, they are kept in the yard, porch or *dalán* and sometimes in one of the closets, and wherever they stand mud troughs are made for them. The fire-place (*chúla, chula-chauka* or *rasoi*) at which food is prepared is usually in the yard, sometimes in the *dalán*. The roof is reached by a ladder, very commonly left out in the lane.

Muhammadans.

The houses of Muhammadans do not present the same uniformity. Often the entrance from the lane is by a gateway leading into a yard with walls four or five feet high; and at one side of this is the *dalán* with its closets. The roof is reached by a flight of mud steps. The cattle are kept in the yard, and in it or in the *dalán* is the cooking-place (*chaunta, chhula-chaunta* or, if roofed, *sufa*). The Hindús live closely packed together as in a town; the Muhammadans like to have a good deal of space to themselves, some because they have much cattle and wish to be near them, and others to secure more privacy for their families. In the lowlands, along the river, villages are exposed to destruction by floods, and so houses are often made of wattle, and thatched.

Furniture. *Purser*, 3, 20.

A zamíndár's house is generally not roomy enough for much furniture, and he has not much to boast of. There are a few beds (*manja*), often hung up on the wall of the yard when not in use, and often used as a platform on which to dry grain or pepper; a few low chairs (*pírá*) usually without any back and with a string seat; some mats (*múra*) made of cane-fibre; a box (*sandúk*) in which jewelry and other valuables are kept: a box (*patár*), made of *sarr* stalks or cane and covered with leather, for clothes; the spinning-wheel (*charkha*) and spindles (*takla*) of the women, with baskets (*tokra*) in which cotton, and sometimes dishes, are kept, and work-baskets (*katní*) in which the rolls of cotton to be spun are placed; sometimes a cotton gin (*belna*), a pestle and mortar (*ukhal* and *mola*); a rolling-pin and board on which dough is rolled (*belna* and *chakla*); a sieve (*chhanni*); hand-mill (*chakki*); a churn (*chátí*), which is only an earthen vessel resting on a wooden-frame (*gharethrú*), with the churning-staff (*madhaní*) and cover (*kur*); the stove on which milk simmers, and its cover (*bharoli* and *chábar*); a stand (*díwat*) for a lamp (*díwa*); a brush and a broom (*jurá* and *buhárí*); and various dishes, with pots and pans of sorts. There will be also a receptacle for grain, called *bukhari* or *kothí*, made of clay and chopped straw; a cupboard with a wooden sliding door (*chaunkí*), with well-gear and other agricultural implements, except the wood-work of the plough, which is generally left out in the lane.

Cooking utensils, dishes, &c.

Cooking utensils, plates, dishes and similar ware connected with the kitchen are made of copper, brass, bell-metal, *bhart* (tin and lead with a little copper), iron and baked clay. Brass is mostly used by Hindús and copper by Muhammadans. The following are the more common articles found with the agriculturists:—

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Cooking utensils, dishes, &c.

Name.	Material of which made.	REMARKS.
Tháli ...	Copper, Brass, Bell-Metal,	A plate. The Muhammadan name is *rikábí* or *rikebi* (made of copper).
Katora or Channá	Ditto ...	A drinking bowl.
Dekcha, Tasla or Támbia.	Copper, Brass, *Bhart* ...	A pot or stewpan in which vegetables, &c., are boiled. Muhammadans often use an earthen pot called *Hándi*.
Tawá ...	Iron ...	A round griddle for baking cakes. A big griddle is called *Tawi*.
Prát ...	Brass, Copper, Wood and Earthenware.	A kneading dish. Hindús use only brass and wood. The last is called *Káthrá*. If made of earthenware, this dish is known as *Kandli*.
Dol ...	Iron ...	Used for drawing water at the well.
Ghará ...	Earthenware ...	A vessel with a somewhat narrow mouth used for holding water.
Taulá ...	Ditto ...	Ditto but with wide mouth.
Gágar ...	Brass, Copper, Iron ...	Used by Hindús for holding water.
Gadwa ...	Brass ...	A round drinking vessel Hindús carry about with them. If with a spout it is called *Ganga ságar*.
Lota ...	Copper or Earthenware	Used by Muhammadans only. Has a spout (*túti*).
Waltoi ...	Brass ...	A small vessel for water, &c. A large kind is called *Waltoá*. The size varies much.
Dúdní ...	Brass, Earthenware ...	A milk pail.
Kúndí ...	Stone, Earthenware ...	A shallow mortar. The pestle is called *Danda*.
Daur ...	Earthenware ...	A larger mortar. Used by Muhammadans, but not very common.
Karchhí ...	Copper, Brass, Iron ...	A spoon. Muhammadans generally use a wooden spoon called *Doi*.
Pallí ...	Iron ...	A ladle for oil.
Pattí dhátí ...	Iron ...	A curved knife with a wooden handle.
Chimta ...	Iron ...	Tongs.
Changer, Chhába...	Cane (Bamboo) or Tamarisk twig.	A bread-tray.

Sometimes there is a *karáhí* or good-sized hemispherical iron stewpan with handles. The Muhammadans have all their copper vessels tinned. The only utensil made of this metal used by Hindús is the *gágar*. This is not tinned, as it would be unlawful.

Disposal of dead Hindús. *Purser*, 3, 28.

On the approach of death, the dying person is placed on the ground, and gives a present of grain, salt, sweetmeats and cotton to a Brahman (*Acháraj*), who recites *mantars*, while a lamp made of flour and fed with clarified butter is kept lighted. In case the patient should be unable to make the gift himself, water is poured into his hand and allowed to run off, which symbol is considered as good as actual donation. It is held to be unlucky for any one to recover after this ceremony. When death has occurred, the corpse is washed, the head being usually first washed with curd and then with water, after which it is bound up in a napkin. The body is wrapped in a shroud of varying quality; little attention being bestowed on young people and much on the aged. Married women whose husbands are alive are usually shrouded in embroidered cloth, the nose-ring is put on, and their hands and feet are dyed with henna. Preparations are at once

CHAP. I, C. — Population. — Disposal of dead Hindús

made to burn the body, which is placed on a simple bier like a ladder, or one covered at the top (*sarí* or *bawán*). The brotherhood assembles. The *Acháraj* or the *Pádha*, if, as is usually the case, no *Acháraj* is available, makes a ball *(pind)* of rice or barley flour and puts it into one hand of the eldest son, or grandson if there is no son, or, if there is no male descendant, the person on whom the duty of performing the obsequies devolves, and some water into the other, and recites certain formulas. Then the water is poured out, and the ball put on the ground. This is called *shrádh*. Then the corpse is carried out, and is accompanied by all the people crying *Rám ! Rám !* The *pind* is taken with the corpse and finally thrown away. The pyre is made of *dhák* wood if possible, if not, *ber* (*Sizyphus jujuba*) is used, and, in case of necessity, any wood available, or even cowdung-fuel. When the corpse has been partially consumed, the eldest son or grandson should break the head with a pole. After this the people go to a well, pond or stream and wash themselves and their clothes. They then break a blade of grass in two and throw it backwards over their heads, as a symbol of breaking off all connection with the departed. On the fourth day, after death, the ashes are collected and thrown into a pond or stream, and the bones are carried by a son, or brother, or by a Brahman, to the Ganges. For ten days after death, the *Acháraj* or *Pádha* every morning makes up a *pind*, which is disposed of as before. On the tenth day, the relatives who lived with the deceased, wash their clothes. On the seventeenth or, in rare cases, the sixteenth day after death, the *kiryá karm* takes place. The Brahman (*Acháraj*) recites formulas, makes the usual *pind* of rice which is treated as before said, and presents (*sehjá dán*) are given to the *Acháraj*. Women leave off colored clothes and wear others of a sober hue if their children or near male relative die while still in the prime of life. There is no fixed time for continuing such mourning. Among Sikhs commonly after the body has been burnt the *Granth* is read, and during the next ten days the *bhái* of the *Dharmsála* reads it through, and the people of the house attend when they have nothing else to do. On the tenth day, *karáh parshád*, a mixture of flour fried in clarified butter with a *sherbet* made of sugar, is prepared and distributed, and presents are made to the reader, who has been fed during the ten days he has been engaged, and food is given to a few poor persons.

Disposal of dead Muhammadans. *Purser*, 3, 29.

When death occurs, the corpse is washed by a special class of *Mullas* (*murda sho*), perfumed, wrapped in a shroud and buried as soon as possible. The body is carried to the grave on a bier by those present, who are all anxious to assist as it is considered a meritorious act. The grave is about four feet deep, and at one side an excavation is made high enough for a person to sit up in. This is called *lahd*, and in it the body is placed. It is made so high in order that the deceased may sit up comfortably when examined by

Disposal of dead Muhammadans.

the angels Munkir and Nakír. The corpse is placed in this niche with the face in the direction of the *Ka'aba*, and the grave is filled in. The *Mulla* recites part of the Kurán. He gets a rupee or two as his fee for *iskát*, that is, taking the Kurán and promising to pray that the sins of the deceased may be forgiven for its sake; and sweetmeats and food are distributed to the poor at the grave. If it should happen that there is no *Mulla*, any one present recites whatever he knows of the Kurán. From the burial, for three days the near relations of the deceased with the *Mulla* sit as much as possible together near a heap of maize or gram. Those present take a single grain each, repeat the creed, and put the grain on one side. This continues till the whole heap is exhausted, when the same process begins over again. This ceremony is called *kul* from the name of a chapter in the Kurán, and is supposed to be good for the repose of the deceased's soul On the third day, as many people as can be are collected (the more the better for the repose of the dead), passages of the Kurán are recited, grain is cooked and distributed among those present, and also among poor people who get small money doles in addition. On every Thursday, on the tenth, and again on the fortieth day after burial, poor people should be fed; and daily, up to forty days, one poor person should be supplied with supper. On the fortieth day, the family of the deceased give a feast to their friends, and, if deceased was grown up, the relatives give, as far as they can afford, presents in the shape of money and clothes (men's clothes if the deceased was a man, women's if a woman) to poor people. No change in dress takes place by way of mourning, except occasionally among Rajpúts and others converted from Hinduism, who leave off good clothes and ornaments for a time.

Amusements.
Purser, 3, 27.

Little children amuse themselves with making mud pies, building houses of bits of potsherds, torturing unhappy puppies, and similar diversions common to the East and West. At a more advanced age, children play at various games, of which the most common are *guli danda* or tipcat; *gedí*, in which the object is to strike one stick with another thrown at it so as to drive it across a line drawn on the ground; *kubaddi*, a sort of prisoner's base; *find khundí*, which is a game played with a bat and ball, and may be cricket in its earliest stage; *adichar appa*, or jumping; *pichopatra* or hop-scotch. They also amuse themselves with peg-tops (*látú*), and teetotums (*latúní*), and humming-tops (*bhambíri*). When they grow up they have too much to do, and are too tired after work to care for much exercise, except in the rains when work is slack. Then the youth of the village engage in trials of strength, as wrestling (*kushtí karná*); *sonchípakkí*, in which one player walks backwards and strikes another, who follows him, on the breast with the open hand, while the other tries to catch his hand; *panja dálná*, in which the fingers are interlocked and one player tries to twist round the hand of the other; ***bini pakarna***,

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Population.
Amusements.

in which the object is to disengage the hand grasping the wrist. Besides dumb-bells are wielded (*mungli phernā*), and exercises are performed with a block of wood having a handle cut into it (*mughdar uthānā*). *Chaupar*, a game played with dice or cowries, and even cards, may be seen occasionally in a village. Wandering minstrels at times appear and sing the love tales of Sassi Punnú, Sohní Mahenwál, Hír Ránjha and Bugá. Snatches (*boli*) of these tales are sung by the villagers themselves. A wrestling match by professional athletes will draw a crowd even from neighbouring villages. Fairs are highly appreciated, though walking about in one's best clothes and eating sweetmeats, which seem the principal amusements, may appear somewhat tame to outsiders.

Fairs and religious gatherings.
Purser, 3, 16.

The following is a list of the principal fairs in the district. Most of them are purely religious gatherings, at which people combine devotion with amusement, and buying and selling is confined to sweetmeats and other articles of food.

Tahsil.	Village or Town.	Date of Fair.	Estimated number of people who assemble.	Remarks about Fair.
Nawashahr	Khatkar Kalán	11th April (Báisákhí)	10,000	Known as Jhandáji. Held in honour of Bábá Jawála Singh.
"	"	12th and 13th June	15,000	Ditto.
"	Hakímpur ...	11th April (Báisákhi)	5,000	Called Nánaksar. Held in honour of the 7th Guru Har Ráe, who one day ... at the side of a p... here. A Sikh fair.
"	Jindwál ...	Ditto ...	3,000	A Sikh fair held at a ... called Charn Kaul ... Banga where was a p... at which Har Govind, the 6th Gurú, once ... There is a smaller ... here in Chet.
"	Kanún ...	Ditto ...	5,000	Hindús come to bathe in the Sutlej.
"	Mukandpur ...	11th to 13th February.	16,000	An encampment of Sultáni pilgrims. Called Ch... Sang Sakhi Sarwar.
"	Nawashahr ...	14th Chet* ...	2,000	Hindús come to bathe in the Beín at Mohálon.
"	Paddí Matwáli	Do. ...	4,000	A Hindu fair called S... chodas at the Bairági ... on the Beín.
"	Rahon ...	Do. ...	4,000	A Hindu fair held at ... Surajkund tank.
"	Banga ...	Dusahra ...	2,000	A Hindu fair. Held in commemoration of Ram's conquest of Ceylon.
"	Awar ...	Do. ...	8,000	Ditto.
Phillaur ...	Phillaur ...	14th Chet	3,000	Hindus come to bathe in the Sutlej.

* The 14th Chet is the day before the new moon in Chet and falls in the spring.

The Dusahra takes place on the tenth day of the new moon in Asú; the Holi is ... the day of the full moon in Phagan; the Díwálí is on the day of the new moon in Kat... These are the Hindú lunar months, so the English dates vary. The Holí is in the early spring, and the other two festivals in the autumn or early winter. The Muhammadan months are lunar, and, as there are no intercalary months, as in the Hindú lunar calendar, the dates of the festivals cannot be even approximately fixed according to the English calendar.

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Fairs and religious gatherings.

Tahsil.	Village or town.	Date of Fair.	Estimated number of people who assemble.	Remarks about Fair.
Phillaur ...	Dhesián Sang ...	14th Chet	3,000	Held at the shrine of Bábá Sang.
"	"	11th April (Baisákhí)	13,000	Ditto.
"	Phillaur ...	Dusahra	...	The Hindu Dusahra festival above mentioned.
"	Núr Mahal ...	Ditto	4,000	Ditto.
"	"	May—June	4,000	No fixed date. A Muhammadan fair at the shrine of Shah Fatah Ali.
"	Mau	June, July Hár (First Thursday after new moon).	6,000	A Muhammadan fair held at the shrine of Khwájá Roshan.
"	Talwan... ...	11th Chet (near end of March).	4,000	An encampment of Muhammadan pilgrims going to the shrine of Pír Banhi, at Sunám, in Patiála.
"	Súnár Khurd ...	9th Bhádon ...	3,000	Called Chaukhandi Gúga. Instituted by one Ruldú, a Jat, in honour of Gúga Pír.
Nakodar ...	Mahatpur ...	11th April (Baisákhí)	5,000	Held at Mat of Bábá Málú, a Bairági, who lived 300 years ago.
"	Nangal Ambiya,	5th to 8th Baisákh (about middle of April).	15,000	A Hindu fair in honour of Máí Punjáb Kaur, who died about 150 years ago.
"	Kara	June—July	2,000	Muhammadans and Hindús assemble at the shrine of Mirán Shah Husain who lived, it is said, 500 years ago.
"	Nakodar ...	Dusahra	10,000	The usual Hindu Dusahra festival mentioned above. Of late years the fair has been almost abandoned on account of factions in the place.
"	Shankar ...	4 days after the Dusahra.	6,000	The fair is known as Chhinj (wrestling), as athletes practise this sport at it.
Jullundur ...	Jullundar ...	2nd Thursday in Hár (June—July).	15,000	Held at the shrine of Imám Násir-ud-din. Both Hindús and Muhammadans attend.
"	"	15th Sáwan (about end of July).	2,000	A Muhammadan festival in honour of the Panj Pír, said to be five learned instructors in Islám, appointed by Mahmud of Ghazni, who were martyred.
"	"	5th Muharram ...	4,000	A Muhammadan gathering at the shrine of Sayyad Alím Ulla Shah, where a Bihishti Darwáza has been instituted in imitation of that of Bábá Faríd at Pák Patan, in the Montgomery District.
"	"	14th Shabán ...	4,000	A Muhammadan festival, Shabbarát, on occasion of the annual making up of each person's account in Heaven. In Jullundur the festival is chiefly marked by an ominous contest with fireworks.

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Population.

Fairs and religious gatherings.

Tahsil.	Village or town.	Date of Fair.	Estimated number of people who assemble.	Remarks about Fair.
Jullundur ...	Jullundur ...	10th Muharram ...	10,000	The Muhammadan celebration of the Martyrdom of Hasan and Husain, grandsons of the Prophet.
"	"	Dusahra (lasts 10 days).	40,000	The Hindu Dusahra festival combined with a horse and cattle fair, at the Devi Taláb.
"	"	December	...	Harballab or Musicians' fair.
"	"	Ditto	...	Hindu fair at the Sodhal asthan. The offerings are taken by a Sao Brahman.
"	Bastí Shekh Darwesh.	7th Hár (about middle of June).	4,000	A Muhammadan gathering at the shrine of Sayyad Kabír, who died about 150 years ago.
"	"	1st Shawál ...	4,000	Do. on occasion of the lesser 'Id (after the month of abstinence).
"	Jamsher ...	Holí	4,000	The Hindu Holí festival held at a Gurdwára of Bairagi Fakírs, which is said to be 300 years old.
"	Do. and Hardo Pharaula.	11th April (Baisákhi)	800	Hindús come to bathe in the Bein. Such bathing usually restores sick children to health.
"	Kartárpur ...	Ditto	20,000	A Sikh festival. People bathe in the Ganges tank, and pay their devotions to the Thamji Sahib and Adi Granth Sahib. The Gurú comes forth with much pomp and takes his seat on the Damdama Sahib, where he reads the Granth Sahib. Next day the faithful present offerings.
"	"	Díwálí	1,000	Procedure much the same at the Baisákhí festival.
"	Bhadiána ...	14th Phagan (about end of February).	8,000	A Hindu fair (in honour of a stone image found at Kanaura, in Hoshiárpur 200 years ago) transferred to Bhadiána, about 30 years ago on account of a fight between Hindús and Muhammadans at Kanaura.
"	Beáspind ..	2nd Mágh (about middle of January).	4,000	Called Chhinj. Instituted by Jassú, a Chamár, in accordance with a vow to Sakhí Sarwar, when Jassú was buried in a well and miraculously escaped.
"	Muhammadpur near Aláwalpur.	Various	3,000	Held at the Bhíkamsar tank at the Holí, Chet Chaudas, Biasákhí and Díwálí festivals.

Fairs and religious gatherings.

The more important Hindu and Muhammadan festivals are celebrated with most zeal at the following places :—

Shibrátrí.—Bhadiána.

Holí—Jamsher in Jullundur.

Chet-Chaudas.—Dhesián Sang and Phillaur, in Phillaur; Paddi Matwálí and Nawashahr, in Nawashahr; and Muhammadpur (Aláwalpur), in Jullundur.

Baisákhi.—Kanún, in Nawashahr; Dhesián Sang, in Phillaur; Mahatpur in Nakodar; Jamsher, Kartárpur and Muhammadpur (Aláwalpur), in Jullundur.

Dusahra.—Banga and Awar, in Nawashahr; Phillaur and Núr Mahal, in Phillaur; in Nakodar; and at Jullundur City.

Diwálí.—Kartárpur and Muhammadpur (Aláwalpur), in Jullundur.

Muharram (10th)—Shahpur and Kanún, in Nawshahr; Phillaur and Jullundur City.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

CHAP. II, A.

Agriculture

General agricultural conditions. *Table 18, of Part B.*

Soils. *Purser, 4-1.*

About half the District is protected by wells, and as already mentioned in Chapter I the rainfall of the District is, as a rule, in sufficient abundance for its wants.

Class of soil.	Area in acres.	Percentage on total area cultivated.
Clay soils ...	83,850	12·6
Ordinary loams ...	194,516	29·3
Alluvial loams ...	76,372	11·5
Sandy soils ...	161,491	24·3
Miscellaneous soils,	51,500	7·8
Manured land ...	96,219	14·5

At the measurements of the last settlement, the areas in acres under the six chief classes of soils and the percentage each bore to the total cultivated area were found to be as shown in the margin. The natural soils, as known to the people, with the areas in acres, are as follows:—

	Clay soils.			*Alluvial loams.*	
1	Kálí	30,535	3	Chhal Retar	923
2	Motí	7,236	4	Chhal Maira	84
3	Leí	6,381	5	Bet	1,180
4	Dákar	4,371	6	Bhassí	8,672
5	Dabar or Dabrí	330	7	Mand	7,830
6	Kiárí...	185	8	Ghasú	603
7	Káthí	97	9	Choí	591
8	Pitáli	47	10	Retlí	14,053
9	Nímán	44	11	Ret	4,259
10	Karar	5,154	12	Reta	1,754
11	Rohí	24,043	13	Lálrí	231
12	Rohí Kalráthí	2,957	14	Lál	69
13	Rohí Chamb...	833	15	Dhambarí...	9
14	Chánd Rohí	140			
15	Kor Rohí	66		*Sandy soils.*	
16	Chhamb	332			
17	Sahjal	962	1	Tibba	97,454
18	Daban	137	2	Rarrí	43,553
	Ordinary loams.		3	Rarrí Bángar	109
1	Dorachhí	1,03,270		*Miscellaneous soils.*	
2	Maira	52,889			
3	Dorággí	37,891	1	Kalráthi	22,552
4	Rauslí	466	2	Rakar or Rakhar ...	15,859
			3	Rakar Bet	80
	Alluvial loams.		4	Rara	9,808
			5	Ror	3,096
1	Gasra	41,586	6	Dhal	66
2	Chhal	14,903	7	Khárá	39

CHAP.II,A.
Agriculture
Clay soils.
Purser, 4, 2.

Of the clay soils, the first nine and *Rohí* are ordinary soils, needing no very special mention. They require much rain to produce good crops. If the rainfall is good, the crops are very superior. When irrigated, these soils crack into broad fissures, and if a lump of earth is thrown into the air, on reaching the ground it breaks into smaller lumps and does not pulverize. *Káli* predominates in Phillaur, *Rohí* in Jullundur, and the other kinds in Nawashahr. *Karar* is a Nakodar clay found in the Bet, and usually somewhat saline. *Rohí Kalráthí* contains much *kallar* and so does *Kor Rohí*. *Rohí Chamb* and *Chamb* are simply clay soils found in a swamp. *Sahjal* is found in the valley of the Eastern Nerí in Nawashahr, and remains moist almost all the year round. Usually it needs no irrigation, and will produce cane and rice without it. *Daban* is a swampy clay found near the Bein. Much land is included in this class (clays) that is really only a stiff loam—what would be called *matyár* down country. The pure clay soils are mostly found in drainage channels, and may be divided into two groups, *rohi* and *chamb*. In the first group only spring-crops are grown, as the water flowing over it destroys the autumn crops, except rice, for which the water-supply is not sufficient. In the latter, only rice is grown, as the water lodges and the ground does not dry soon enough for spring crops to be sown. The clays are generally black in colour, but there is much brown clay in the north-east of Jullundur, and *Sahjal* is brownish. Where there is an admixture of *kallar*, the soil is more or less grey according as it is more or less saline. The Nakodar *karar* is grey, but this is only partially due to the presence of *kallar*, though the names are similar. *Karar* is so called because it is hard (*karrá*).

Ordinary loams.
Purser, 4, 3.

Doráchhi and *Doraggí* are good loams, not hard, easily worked, brownish in colour, and in ordinary years the best soil entirely dependent on the rainfall. *Doraggí* is found in Nawashahr, and to a less degree in Phillaur. The other two tahsils have only *Doráchhi*, which is also plentiful in Phillaur. *Maira* is a very light loam, so light that in Jullundur it has been placed under the sandy soils in the assessment papers. It is a rather poor soil producing, when not irrigated, wheat and gram mixed in the spring and *moth* in the autumn. There is none in Nakodar and most in Nawáshahr. *Rauslí* is found only in Phillaur, and has no peculiarity requiring mention. The distinction made between ordinary and alluvial loams must not be taken to mean that the former are not also of alluvial origin. All it implies is that they are so old that the unlearned cannot say whence they came; while the origin of those of the second class is so recent that it has been preserved, by tradition, where their formation is not still going on. *Gasra* is found almost entirely in the Nakodar Bet. There are a few acres in Jullundur, and 2,837 acres in Phillaur. It is soft, grey and often slightly saline. It is a good soil, and when unirrigated produces chiefly wheat and great millet grown

Alluvial loams.

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Alluvial loams.

thick for fodder. *Chhal* is found only in the Sírwál. It is a soft, grey silt brought down by the hill streams. It is of varying quality, but is usually a very superior soil and is sufficiently moist to grow any crop without irrigation. But it is not suited for rice. *Chhal Retar* and *Chhal Maira* are only inferior varieties of *chhal*. In the former there is much sand. *Bet* is exclusively found in Jullundur. It is not really any distinct soil, but may be clay or loam. The south-west of the Sírwál and the banks of the southern portion of the Adampur *cho* are the places where it is most seen. The valley to the east of the bridge over this stream, on the Hoshiárpur road, is all *Bet*. Cane and other superior crops can be grown in it without irrigation. It is little, if at all, inferior to *Chhal*, with which it should have been classed, and not, as was done erroneously in the Assessment Reports, with the second class soils. *Bhassí* belongs to Phillaur and Nawashahr. Except a few acres in Jullundur there is none in the two western Tahsils. It seems that the Jullundur *Gasra* and *Bhassí* existed only in the imagination of the surveyors, who were strangers in the village where these soils are recorded. *Bhassí* is a dark soil in which clay predominates, damp, friable, and subject to inundation by the Sutlej, which may deposit good or bad silt on it. It is considered superior to *Gasra*, as containing less sand. *Mand* is shown only in the Nakodar papers. Like the Jullundur *Bet*, it is not a soil at all, but a term expressing a variety of soils, of which the most common and superior is a rich loam. It is applied to the low-lying river lands of recent formation, often, but not necessarily, an island when the Sutlej is high, and commonly submerged when it is in flood. *Mand* is moist and soft, and if good, very fine sugarcane is grown in it; but bad *Mand* produces poor rice, barley and lentils mixed, and other inferior crops, and is sometimes unculturable. It is unlikely that the distinction made between *Gasra*, *Bhassí* and *Mand* in the measurement papers has been strictly uniform. *Ghasú* is land flooded by the Bein in Nakodar, on which much sand and little clay have been deposited. *Choí* is a Nawashahr soil found mostly along the Eastern Nerí, of a brownish colour, and not capable of bearing much rain, as it soon gets water-logged.

Sandy soils. *Purser*, 4, 4.

More than half the *Tibba* is found in Jullundur, nearly one-third in Nakodar, and just one-tenth in Phillaur. In Nawashahr, *Retlí* and *Ret* (and to some extent *Maira*) take its place. *Reta* is a Jullundur term. *Tibba*, *Ret*, *Reta* and *Retlí* are light, soft and very sandy. They require little rain, and grow wheat and gram mixed and *moth*. Pure sand-hills are called *Tibba*, too, and in some places *Bhamba Tibba*. The extended range of the word *Tibba* or its cognates to denote a sand-hillock is curious. The Caspian steppes and India are included in it. *Rarrí* is a hard sandy soil of a markedly red colour. The upper surface is soft, if cultivated, thanks to the ploughing it gets. But a few inches below the

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Agriculture
Sandy soils.

surface is a hard pan impermeable to water. It is an inferior soil. Its name, as well as that of *Rarra*, is said to be derived from the verb *rurhná* (to flow), because it does not retain moisture, but the water flows off it. Considerably more than half the *Rarrí* is shown in Jullundur. Mr. Purser thought there was more in Phillaur, in which Tahsíl a band of this soil runs in a rather wavy line from south-west to north-east. It appears that, in Jullundur, the people finding the Settlement Officer considered *Rarrí* a bad soil, falsely recorded much land as *Rarrí* that was really *Doráchhi*. *Rarrí Bángar* is the same as *Rarrí*. No one ever heard of this soil being found any where but in the *Bángar* or uplands, as distinguished from the *Khádir* or *Bet*. *Bángar* and *Khádir* are not terms used by the people, though understood by many on account of entries made in the last Settlement records. *Lálri* and *Lál* are, as the names imply, very red soils. They, as well as *Bhambarí*, belong to Nakodar. This last, when rolled, is said to have a jerky motion, which is supposed to resemble the bounds of a *bhambírí*, apparently some sort of a cricket. But it more probably is only another form of *Bhamba Tibba*.

Miscellaneous soils.
Purser, 4, 5.

Of the miscellaneous soils *Kalráthí* is the most important. About half of it is found in Nawashahr and one-third in Nakodar. In the Nawashahr Bet, as well as in the north-east of the Dhak, this soil prevails extensively. It is usually hard, requires much water, and always contains *kallar*, from which it derives its name. It is suited best for the cultivation of wheat, and, though not as good as the ordinary loams, has been classed too low in the assessment returns. *Rakar* is found mostly in Nakodar, but nearly one-ninth of it is in Phillaur. It is of two kinds. The upland *Rakar* is practically the same as *Rarrí*, but the *Bet Rakar*, which includes much more than the 80 acres shown as *Rakar Bet*, consists of a very thin layer of whitish clay on a sandy substratum, and is a very inferior soil indeed. *Rarra* is said by some to be exactly the same as *Rarrí;* but others distinguish the two, saying *Rarra* contains *kankar* nodules and *Rarrí* does not. It is probable the opinion of the first party is the more correct, and that *kankar* may exist in both kinds. *Rarra* occurs mostly in Nakodar and Nawashahr. There is none in Jullundur, and scarcely any in Phillaur. *Ror* is the same as *Rarra*, and does contain *kankar* nodules. It takes the place of *Rarra* in Jullundur. *Dhál* and *Khárá* are not really soils. The former is a very restricted local term, used in Nakodar for land along the old bank of the Sutlej, of a red colour, uneven, and off which water runs at once. It simply means a slope. *Khárá* is the name given to some fields attached to the brackish (*khárá*) wells found in part of the Jullundur city lands.

Agricultural partnerships.
Purser, 4, 42.

Agricultural partnerships in which each member supplies land, cattle and labour, and all the land thus acquired is worked as a single holding, are not altogether unknown, but are extremely rare. Other forms of partnership, in which one man supplies labour and

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Agricultural partnerships

nother cattle, or one partner supplies less labour, cattle or land an the other, are not so uncommon. In such a partnership, when ly labour is supplied, the member who contributes nothing else, ts one-eighth of the produce other than straw, and is little better an a servant. He has no concern with the payment of the revenue. both partners own land and contribute seed, but one supplies o men and no bullocks, and the other one man and two bullocks, e revenue is paid and the produce divided in equal shares, on the neral principle that one man is equal to two bullocks. If, hower, one partner supplies only one man and land and seed, but no ttle, and the other supplies in addition two bullocks, the former ll get only one-fourth of the produce and will pay only one-fourth the revenue. These are the usual terms, but, of course, people ake what arrangements they see fit.

Labourers and farm-servants.
Purser, 4, 44.

Agricultural labourers are of three classes. First there are e village menials (*sepí*) who are Chamárs or Chúhrás. They are sually employed only in weeding, reaping, separating the grain om the straw, and turning on water into the irrigation beds. They re paid by a share of the grain-produce, which is about one-eleventh f the whole. In Rájpút villages they are also commonly employed ploughing. Second, the day-labourer, or *mazdúr* is put on casionally to weed, and is also entertained during the reaping ason. For weeding he gets two annas a day and his food. For aping he gets one *bharí*, or as much as the two arms will grasp, the unthreshed crop, and often *bhatí*, or an additional quarter arí, in place of food. Lastly, there is the *kámá* who is hired for x months or a year, and is employed in all agricultural operations. is pay is Re. 1 to Re. 1-8 per mensem, paid monthly, besides od and clothes. The clothes are taken back if he leaves before s time is up. For details as to the population supported by riculture see page 169 below.

Working of wells.

Wells are commonly owned by a number of separate proprie-rs, but they are not worked in common, nor is the land attached them cultivated jointly No doubt arrangements are made by hich crops of the same kind are grown in neighbouring fields for acility of watching and fencing, and people help each other in such ork as ploughing, but their rights or obligations are quite distinct. he land attached to a well is made up of the irrigated portion of e holdings of several proprietors, and the manner in which it is ltivated will be seen from the examples given on page 164 below. hen the irrigating season begins, after the rains, the sharers in e well come together and arrange the order in which they will rigate, and the time each may occupy the well according to his are. In case of dispute, it is decided by lot. Tenants irrigate uring the time allotted to their landlords. The sharer who begins nd clears out the well-run, or puts the endless band of the Persian-heel in order, gets an extra day at the commencement in return or his trouble.

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Agricultural calendar.
Purser, 4, 24.

The following is an agricultural calendar which shows the times for the different stage of field work, and the kinds of weather desirable or otherwise at the various seasons. Each native month occupies approximately the latter half of the English month first given and the first half of the second:—

Months.	Crops. For which ploughing takes place.	Sown.	Weeded.	Watered.	Cut or gathered.	Threshed and winnowed.	Remarks on weather.
Chet. March—April.	Cane. Cotton. Rice. Pepper. Indigo. Vegetables. Tobacco. Wheat. Melons (all)	Cane. Cotton. Rice. Indigo. Vegetables Tobacco. Melons (all)	Cane. Cotton. Vegetables. Tobacco.	Wheat. Tobacco. Sinjí.	Masar. Barley. Gram. Mustard. Sinjí. Poppy.	Masar. Barley. Mustard.	Rain good for autumn, bad for spring crops. Heat and sunshine beneficial. Strong wind injurious.
Bisákh. April—May.	Rice. Cotton. Pepper.	Rice. Cotton. Tobacco. Pepper. Melons (all)	Do.	Cane. Cotton. Tobacco. Vegetables. Indigo.	Wheat. Gram. Lovage. Fennel. Poppy. Safflower. Melons.	Masar. Barley. Gram. Mustard.	Rain bad, as it injures cut crops. Strong wind and sunshine with heat, needed for successful threshing and winnowing.
Jeth. May—June.	Rice.	Rice. Pepper.	Cane. Cotton. Tobacco. Vegetables.	Do.	Tobacco. Vegetables. Melons.	Wheat. Gram.	Rain bad, as it injures cut crops. West wind most desirable as dry and hot.
Hár. June—July.	Melons (water). Moth. Múng. Másh. Charri. Til. False-hemp Sawánk. Rice. Pepper. Maize. Cane. Wheat.	Melons (water). Moth. Múng. Másh. Charri. Til. False-hemp Sawánk. Rice. Pepper.	Cane. Cotton. Vegetables.	Cane. Cotton.	Tobacco. Vegetables. Melons.	Wheat.	As in last month up to 15th then rain should begin.
Sáwan. July—August.	Maize. Cane. Wheat. Gram. Barley.	Melons (water). Moth. Múng. Mash. Charri. Til. Maize.	Cotton. Vegetables. Maize. Pepper.	Cane. Cotton. Vegetables. Maize. Pepper.	Melons.	...	Rain at intervals needed. Much strong sunshine injurious. Wind should be moderate and from east.

Agricultural calendar.
Purser, 4, 24.

Months.	Crops.						Remarks on weather.
	For which ploughing takes place.	Sown.	Weeded.	Watered.	Cut or gathered.	Threshed and winnowed.	
Bhádon. Augt.—Septr.	Wheat. Gram. Barley. Mustard. Cane.	Gram. Mustard (*toria*).	Cotton, Vegetables. Maize. Pepper.	Cane. Cotton. Vegetables. Maize. Pepper.	Indigo.	...	As in Sáwan. Strong winds injurious, as they lay cane and knock off flowers of cotton.
Assú. Septr.—Octr.	Do. Flax. Safflower. Poppy.	Gram. Mustard. (Other than *toria*). Sinjí and Methá.	Cotton.	Do. Rice.	Indigo. Rice. Cotton. Pepper. False-hemp	Rice.	Rain needed for crops of both harvests. West wind of moderate strength, good for flowering. Sunshine desirable.
Kátik. Octr.—Novr.	Wheat. Barley. Masar. Flax. Safflower. Cane. Poppy.	Wheat. Barley. Masar. Flax. Safflower. Poppy. Sinjí and Methá.	...	Cane. Cotton. Vegetables. Maize. Sinji and Methá.	Indigo. Rice. Cotton. Vegetables. Pepper. Maize. Moth. Múng. Másh. Charri. Til. Mustard (*toria*). Melons (water).	Rice. Moth. Múng. Másh. Charri. Til.	Rain injurious, as it hardens ground and beats down young shoots of spring crops. Moderate wind useful for winnowing. Sunshine beneficial.
Maghar. Novr.—Decr.	Cane.	Poppy Wheat. Barley. Flax.	Wheat. Poppy.	Sinjí and Methá. Poppy.	Cane. Cotton. Pepper. Mustard (*toria*). Melons (water).	Do. except rice. Maize. Mustard (*toria*).	Generally as in preceding month.
Poh. Decer.—Jany.	Cane Wheat.	...	Do.	Do. Wheat. Barley.	Cane.	...	Rain needed for crops sown and for ploughing. Sunshine desirable to prevent rust. Moderate wind, if not from west, good. West wind causes excessive cold, and so injures cane, wheat, fodder and mustard.
Mágh. Jany.—Feby.	Do.	...	Do.	Do.	Cane.	...	As in preceding month.
Phagan. Feby.—March.	Cane. Wheat. Vegetables. Tobacco. Melons.	Melons. Tobacco. (transplanted). Vegetables	...	Do. Tobacco.	Cane. Sinjí and Methá.	...	Sunshine and heat are good to bring on crops. Moderate rain is desirable, as it causes grain to swell. Strong wind is very bad, as it lays crops and knocks off flowers of gram and pollen of

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If the above statement is compared with the remarks on individual crops which now follow, it will be seen that it allows a liberal margin for the periods of the various agricultural operations, and that it is adapted to a superior style of husbandry.

Ploughing.
Purser, 4, 20.

On page 161 below the two kinds of plough in use in this District are described. The plough is always drawn by a pair of draught cattle, bullocks, or buffaloes; and if possible, several ploughs work together. The furrows are in straight lines, down one side of the field, then a long part of a second, up again parallel to the first side, and then back to the last starting point. The depth of the furrows varies with the soil, the plough used, the number of the ploughings, and the method adopted by the ploughman. If he ploughs *ledá*, that is, depresses the back of the plough so as to raise the share, the furrow is, of course, shallow; while if he depresses the share, a method called *okarú*, the furrow is deep. The average depth with the *hal* plough is about 8 inches, and with the *munna* much the same, varying from 5 to 10 inches as regards the latter. When a second ploughing takes place, the furrows are at right angles, as far as practicable, to those of the first. The system of ploughing adopted for each of the more important crops will be found in the description of the cultivation of the crop concerned. There are two great ploughing seasons: the greater about the beginning of the cold weather, September and October, when the dry spring crops are being put down, and the lesser early in the hot weather, April, when cane is sown. On the former occasion the whole country seems alive with ploughs, and the scene is most animated. But ploughing is not confined to these periods. Whenever there has been rain enough to soften the ground, a zamíndár if he has time, will take out his plough and turn up his land. No one knows better than he the advantage of frequent ploughings to keep down weeds, break up clods, admit sun and air, and render the soil soft so that as little rain as possible may run off and be wasted. In the course in which a year's fallow intervenes between each year of cropping, the ground is repeatedly ploughed when fallow, but there appears to be no fixed system. Whenever the weather permits, and a man has time, he ploughs his field. In ploughing before sowing, the furrows are left open. The exact time at which to plough for sowing requires some nicety of calculation, so that the ground may be neither too wet nor too dry. The exactly proper degree of moisture is known as *wat*.

Rolling and harrowing.
Purser, 4, 20.

After the final ploughing the field is usually smoothed down with a heavy squared beam called *soháyá*. This is partly to break clods, partly to retain the moisture in the soil by consolidating the surface, and partly to facilitate reaping by doing away with the ups and downs of the furrows. The poorer autumn grain crops are usually not rolled. If they are, it is to make reaping easy. A *soháyá* with spikes, in fact a harrow, is used only in rice fields, and not always even in them.

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Sowing.
Purser, 4, 21.

A few crops are sown in nursery beds and thence transplanted. The crops are some kinds of rice, tobacco, pepper and onions. The seedlings are called *paníri*. Other crops are sown in one of four ways: broadcast (*chhatta*), by drill *(por* or *náli)* or the seed is dropped by hand into the furrow, a method known as *orá* or *kerá*, or is stuck into the ground by hand. This last system is employed principally for melons. Broadcast are sown cotton, false-hemp, *charrí*, *moth*, *mungi*, *másh*, *til*, *jhona* and *dhán* (two kinds of rice), *kangni*, *chína* and *sawánk*, among the autumn crops; and linseed, rape, *tárámírá*, *methá*, *sinjí*, poppy, fennel *(sonf)* and lovage (*ajwáin*), among the spring crops. The drill is not used for any autumn crop; but in the spring harvest, wheat, barley, gram, wheat and gram mixed, linseed, rape, *tárámírá* and safflower are put down by drill. The third system is employed for cane, maize, *charrí* and Roselle-hemp (*sankokra)*, in the autumn, and for the same spring crops as are sown by drill, with the addition of fennel and lovage. The general rule observed when crops can be sown by drill, or dropping the seed into the furrow, and broadcast is that, if the ground is thoroughly wet, the last system is followed; but if there is a deficiency of moisture, one of the two other methods must be adopted. Thus *charrí* will be sown *orá* in the latter case, and wheat will be drilled. But if the seed bed is wet, both *charrí* and wheat are sown broadcast. Rape, *tárámírá*, fennel, and lovage are sown broadcast, if grown alone, and so, too, is linseed, if grown with *masar;* but if rape or *tárámírá* is grown along with wheat, they are sown in the same way as the wheat. Fennel and lovage are put down *orá*, when sown as borders to other crops.

Hoeing and weeding.
Purser, 4, 22.

Much attention is paid to hoeing and weeding, and various implements are used in these operations—the plough, rake, cane-hoe, shovel-mattock, *ramba* and other trowels. Cane is the crop most carefully hoed and weeded. Maize and cotton are usually weeded a couple of times, and irrigated wheat is also commonly weeded once or twice, partly for the sake of the fodder thus obtained, and partly for the benefit of the crop. After rain, when the upper crust of the soil has been beaten down and has got hard (which is known as *karand*, *kand*, *karari*, *rambar* and *sikri*), it is broken by drawing the rake (*dandáli*) over the field, if the crop is still low enough not to suffer from this operation Wheat is the crop mostly so treated. Unirrigated crops, except cane, and in a lesser degree cotton, are not usually hoed or weeded.

Fencing.
Purser, 4, 22.

The only crops largely fenced are maize and sugarcane. Maize is grown near the homestead, and is thus exposed to incursions of cattle going to, and returning from, their work or pasturage. The roads in the manured block about the homestead are lined with trees, usually the *ber* (*Zizyphus jujuba*), or are fenced with branches cut down elsewhere, or with thorns, or are bounded by mud walls. Outside this block fencing is rare, except as regards cane, which is often protected by thorns and branches

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of trees fixed into the ground and tied together by long ropes of twisted cane-fibre.

Watching. *Purser, 4, 22.*

Crops have to be watched to protect them from two-footed and four-footed marauders. Maize is watched from a platform, supported on posts where a suitable forked tree is not available. As soon as the grain sets, the watcher takes his post armed with a sling, from which he discharges mud pellets, and raises discordant cries to frighten away the birds. Other crops are watched from the ground, and mostly at night, especially near the Sutlej, where pigs are numerous. The watchman goes about cracking a long whip (*patákhá*), or evokes harsh noises from an instrument (*ghúán* or *húngá*) made of a broken earthen pot and leather cunningly arranged. Generally the whole village, or a sub-division, club together and keep a watchman, who is paid by a share of the produce, usually one-fortieth, or by so much per plough, or by a fixed amount of grain, and who looks after wheat, gram, *moth*, *múng*, *másh* and *charrí* from the time they are quite young till they are cut. For maize every house has to supply its own watchers, as the demand is large. Children, and even women and old men are all employed if need be. Besides the crops already mentioned, cane is also watched. Scarecrows (*darna*) are well-known, and put up pretty commonly in various shapes.

Reaping. *Purser, 4, 23.*

Except cotton, pepper, safflower and poppy, which are picked by hand, and garden-produce, crops are reaped with the *dátrí* or sickle. Maize is left in shocks in the field for some time, but the other crops are all carted away to the threshing floor in a day or two, by which time they are tolerably dry. When the reaping time has come, the people turn out *en masse*, and the rapidity with which the crop comes down testifies to the density of the population. Reaping is hard work, as the stooping or squatting position, combined with an advancing motion, is awkward, and both hands are employed. So it is the business of men or stout lads; but the women and children help to tie the bundles, or sheaves, and to collect them in one place, and to load them on the carts. In the Sírwál villages, where there are no field-boundaries, and the fields are usually long narrow strips, a man is not allowed to reap his field when he pleases. The village elders determine what block is to be reaped each day, and nowhere else is reaping allowed. If work is not done by evening, the standing corn must remain on the field till its block again comes on the roster. The object of this is to prevent any one cutting and misappropriating his neighbour's crop. There is almost always

Threshing.

some hard waste land near the homestead, and here threshing and winnowing take place, but maize is very commonly threshed in the yard of the owner's house. Sometimes these operations have to be performed in the open field for want of a convenient locality near the village. The threshing-floor is always carefully swept before being used. The grain is separated from the husk in

Threshing.

arious ways. In one a stake is driven into the ground, the crop be threshed is placed around the stake, to which one or more oke of cattle are fastened by a rope. Sometimes there are three r four bullocks or buffaloes in a row, but this is rare. A rectanular hurdle (*phalla*) is made of pieces of wood tied together, hich is covered with straw and weighted; this is yoked to the attle, who drag it round and round, and, partly by their tramping, and partly by the action of the hurdle, break the straw and eparate the grain from it. The cattle are muzzled almost invariably. Each row requires a driver, and another man is eeded to put back the straw, which has a tendency to get out of e track of the cattle. Another method is to use cattle only, ithout any *phalla*. This method is called *mehar*, which literally eans the cattle employed. By the former are threshed wheat, nd wheat and gram mixed. The latter is used for barley, ram, *masar*, rape, *tárámírá*, rice, *kangni*, *sawánk*, *moth*, *múng*, *ásh* and *charrí*. But the last six crops, if of small quantity, are hreshed with a flail, if a simple stick can be so called. In he case of *charrí*, the ears are separated from the stalks before hreshing. *Sinjí* and linseed are threshed with a stick; so, too, are he heads of fennel and lovage. In the case of maize, the cob is rst picked out of the sheath by hand, or by a special instrument, nd then the cobs are beaten with a stick till the grain separates rom the core. If there are only a few cobs, the grains are picked ut by hand. *Chína* has a separate method of its own: the plant s grasped near the root-end, and the heads are beaten against the ide of a basket. Sesamum (*til*), when cut, is stacked for ten days r so, till thoroughly dry, in an upright position, with the tops bove and the root-ends on the ground; the pods are then opened y hand, and the grain extracted. The seeds of safflower, too, re taken out of the pods by hand. False-hemp (*sann*) and Rosellehemp (*sankokra*) are steeped in water to extract the fibre, but the rain is got by threshing with a stick. When the straw has been horoughly broken, winnowing commences, and for this a moderately strong wind is desirable. The grain and straw are either thrown into the air with a pitchfork (*tanglí*) or, which is the common plan, are put into a winnowing-tray which a man lifts above his head, and then slowly shakes out the contents. In both systems most of the chaff is blown some distance away, and the grains fall near the winnower. The operation is repeated till all the light particles of straw have been separated, and only the heavier knots, and bits of earth, and other impurities remain mixed with the grain. These are separated from it with the help of a broom. When this is completed, the amount of grain is ascertained by means of a measure called *mep*. Muhammadans set apart a portion of the grain, said to be 25 sérs in 100 *mans* for the Mulla. This is called *rasúlwáhí*. It is a general custom to leave some grain unmeasured, which goes to the village menials and fakírs.

Winnowing.

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Agricultural implements.
Purser, 4, 15.

The agricultural implements, though some of them seem to have a bewildering number of parts, are simple of construction, and can be made up by any ordinary village workman. Those in common use with their average cost, and period for which each article lasts, are as follows:—(1)

NAME.	Cost.	Period.	REMARKS.
	Rs. A. P.		
Munna	1 12 0	2 years	The common plough. The share lasts only 6 months.
Hal	2 4 0	Do.	Another kind of plough.
Panjálí	0 12 0	2½ years	The yoke by which bullocks are harnessed to the plough, &c., directly or by ropes.
Por or Nálí	0 4 0	6 years	A drill, consisting of a tube with bell-shaped mouth.
Paráín	0 1 6	1 year	Goad or whip.
Sohágá	2 2 0	3 years	A squared beam used for clod crushing and smoothing ground.
Dandrál...	0 2 0	Do.	A beam with long teeth, used as a harrow.
Jandra	0 6 0	Do.	Drag-rake without teeth. A board with a long handle. One man shoves and another pulls by means of a rope. Used for levelling ground, or raising sides of irrigation beds.
Kárahá	1 0 0	6 Do.	Large curved wooden shovel, like a butcher's tray, made of several pieces, used for levelling ground.
Dandálí	0 4 0	2 Do.	A rake with iron teeth, used for breaking the crust on the ground caused by rain.
Bugurí	0 2 3	1 year	Cane-hoe with short handle.
Kahí	0 12 0	2 years	Shovel-mattock.
Ramba or Khurpa ...	0 2 3	6 months	Trowel, with broad blade set at an angle to the handle.
Rambi	0 2 3	Do.	A trowel, with a blade somewhat triangular in shape, much used by Arains.
Chohá	0 0 9	Do.	A small trowel for fine work with serrated inner edge. Not common.
Kuhári	0 6 0	4 years	Hatchet.
Gandhálá	0 2 3	Do.	A pick for digging narrow holes. The iron cutter is in the same plane as the handle.
Gandásá or Toka ...	0 4 6	Do.	A chopper.
Dátrí or Datí	0 1 3	1 year	A small serrated sickle. Often takes place of next mentioned tool.
Tukkal or Phattí ...	0 1 3	Do.	Knife used in trashing sugarcane.
Thápí	0 0 6	Do.	A small block of wood used for breaking clods.
Ghumáni or Gopia ...	0 0 9	6 months	Sling for scaring birds.
Patakhá...	0 1 6	Do.	A rope or whip, by cracking which birds are scared.
Ghúán or Húngá ...	0 1 6	1 harvest	An instrument used for scaring animals. The mouth of a small earthen pot is covered with leather, a hole is made in the bottom of the pot and another in the leather, and through these holes a thong is passed. The latter, being pulled backwards and forwards through the pot (in which some water is put) makes a terrifying sound.
Phalla	0 3 0	1 harvest	A hurdle used in threshing.
Salang or Salhag ...	0 3 0	3 years	A two-pronged pitch-fork.
Tanglí	0 8 0	2 Do.	A similar fork but with 5 or 7 prongs.
Mánjá, Kharká or Rarká	0 0 3	1 harvest	Broom made of *pilchi* twigs (*dwarf tamarisk*).
Chhajlí	0 8 0	2 years	Winnowing basket made of *sarr* (Para. 17, Chap. I.)
Chhánná...	0 3 0	Do.	Sieve of *sarr*, used for separating grains of mixed crops.

(1) The period depends, of course, very much on the amount of work to be done, and some parts of an implement have to be renewed much oftener than others.

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Agricultural implements.

NAME.	Cost.	Period.	REMARKS.
	Rs. A. P.		
Mep	0 4 0	2 years	An earthen measure.
Phalaurá, Phaurá or Sabarkatá.	0 1 0	2½ Do.	A wooden scraper used to clear away dung, or bring things together.
Tangar	2 0 0	5 Do.	A rope-net for carrying broken straw, &c.
	Rs.		
Gaddá and Gaddí ...	30 to 150	...	Two kinds of cart.

A few of these implements the agriculturist makes himself, as the instruments for scaring birds, the threshing hurdle, broom and rope-net. The winnowing basket and sieve are bought from a Chuhrá. The cart and *tangli* are made to order. The others are made up by the carpenter, blacksmith, and other village servants, as part of their ordinary duties, the agriculturist supplying wood, iron, and coal, but not leather.

In this District the plough in general use is the *manna*, which is superseding the *hal*. It is cheaper, and better adapted than the *hal* for grubbing up cane-roots, and is more easily worked. The *hal* is retained because it pulverizes at each successive ploughing the earth thrown up at the first ploughing, whereas the *manna* brings up new earth every ploughing, and this is not reduced to a sufficient fineness. The pole or beam of the *hal* consists of three parts, *hal*, *gand* and *sanna*. Of these the *hal* is curved, and is fastened into the sole (*kur*) rather ingeniously. If there is much space between the boot and the curve of the *hal*, the plough is known as *ghorí;* but if they are near each other, it is called *ugilan* In the *manna*, the pole consists of one piece, the *hals*, or of two, the *hals* and the *sanna*. The sole is called *chau*. It and the pole are wedged into the *manna*, which is a block of wood about three feet high, thick at the bottom and thin at the top, and inclined to the ground at an angle of about 50°. The iron-share (*phálá*) fits into a staple fixed in the upper part of the sole. The handle is called *hathelí*, and is a peg running through the upper part of the *manna*, or of an upright stick, called *jhanga*, in the *hal*-plough, which is fastened at the bottom to part of the sole projecting backwards. Sketches of the two kinds of plough will be found in Mr. Brandreth's Ferozepore Settlement Report, page 36, and *Punjab Manufactures*, page 314, but the woodwork of the *manna* is square in them, but rounded off in this District. The plough figured at page 342, Vol. II, of *The Races of the N.-W. Provinces of India* (London, 1869) is the *manna*. The cart shown in the same plate is the *gaddí*. The body is curved and rises above the tops of the wheels, while in the *gaddá* it is flat and raised but little above the axle. The *gaddí* is strengthened with thin strips of iron in all directions and has a multitude of iron rings round the body. It is much stronger than the *gaddá*, which has none of these supports. A *gaddá* costs about Rs. 30 and a *gadhí* Rs. 100 to Rs. 150. It is not customary

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in this district to put blinkers on cattle working the Persian-wheel. Cattle working oil-mills have blinkers (*khopa*). When treading out grain, cattle are often, perhaps commonly, muzzled. The muzzle made of net work is called *chhikki*.

Courses of husbandry.
Purser, 4, 16.

Three principal courses of husbandry are followed, called in the revenue papers *dofasli harsála*, *ekfasli harsála*, and *dofasli dosála*, and by the people *dofasli* as regards the first, and *ekfasli* as regards the other two.

The *dofasli harsála* course.

In the *dofasli harsála* course each field conventionally produces two crops in the year, one in the spring and one in the autumn. In reality, however, it does not do so, even if sugarcane, which occupies the ground for nearly a year, is counted as two crops.

Thus taking a hundred acres of *dofasli harsála* land, they ought to produce 200 acres of crops each year, if they really gave two each harvest; whereas they really produce only 167 acres in Nawashahr, 161 in Phillaur, 163 in Nakodar and 166 in Jullundur. But even this cropping is very severe, and the productive powers of land subjected to it would soon be exhausted, if they were not kept up artificially by manuring, or naturally by the deposit of fertile silt brought down by the Sutlej and the hill streams. Consequently, this system of cultivation is found almost entirely in irrigated land, or in unirrigated alluvial lands in the Jullundur Sirwál, and in the immediate vicinity of the Sutlej. In ordinary dry land manure would be wasted, and sometimes injurious. But in some flooded land it may be profitably applied; and in such cases the deposit of silt is not needed. Practically, all the irrigated land in the Nakodar and Jullundur Tahsils are cropped according to this course, and have been so shown. But in Nawashahr and Phillaur a large proportion is cultivated according to one or other of the remaining two systems. The reason of this difference is that the soil of Jullundur and Nakodar is too light for profitable irrigation without heavy manuring, and so it is better to cultivate a small area very highly than a larger area roughly; while in Nawashahr and Phillaur the soil is firm and strong enough to bear irrigation with light manuring supplemented by fallows, and, as the stiff soil requires more moisture than is always afforded naturally by rain, the people find it advantageous to extend irrigation as much as possible, even at some sacrifice of quality.

The *ekfasli dosála* course.

The second course *ekfasli harsála*, is adopted, because in some places natural conditions will not permit of one or other harvest being successful. Thus the floods of the Sutlej largely prevent the growth of autumn crops near it, and so, too, though in a more less degree, the floods in the Bein and some of the hill streams, and rushes of ordinary drainage-water, in respect of land exposed to their action. On the other hand, an excess of water may necessitate the growth of an autumn crop year in year out, when the soil gets water-logged and is too wet for a spring crop. In this case rice follows rice without any variation.

The third course, the *dofasli dosála*, is that commonly followed in ordinary unirrigated land. In it a spring crop is followed at once by an autumn crop and then the ground lies fallow for a year, during which it is ploughed up as often as the farmer's means and time permit. This system is evidently a sensible one, for the autumn crops, speaking broadly, though less valuable than the spring crops, exhaust the soil less. They depend less on it for their nutriment, and the repeated ploughings, by keeping down weeds and exposing the soil freely to the influence of sun, air and rain, enable it to regain in one year the productive power expended on the harvests of the previous year. When this course is followed, the dry lands are divided into two blocks (*har*) of nearly equal size, which are cultivated alternately, one, one year, and the other the next. The course is sometimes interrupted, though this may be bad farming, as the cultivator cannot resist the chance of a good third crop in succession. Thus, in 1884, there was favourable late rain, and large areas that had been under autumn crops were at once ploughed up and sown with wheat. The wet crop area under the *ekfasli harsála* and *dofasli dosála* courses, per 100 acres of cultivated land, is 103 acres in Nawashahr and Phillaur, again counting sugar-cane as two crops. The rain lands produce about one acre of crops per annum to each one shown as cultivated. They are, practically speaking, never cultivated under *dofasli harsála* system.

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The *dofasli harsála* course.

Two other systems are followed, though not largely. In very highly cultivated land three crops may be taken in the year. This is known as the *sihfasli harsála* system. It is only practicable when manure is abundant, and is consequently mostly found in the neighbourhood of large towns or villages. It is mostly practised by Arains, Sainís and other gardening tribes. The third crop is tobacco, or melons, or some other kind of vegetable.

The *sihfasli harsála* course

The last system is the *ekfasli dosála*, and is very rarely met, as under it only one crop is got in two years, and but little land is so bad as to be unable to do better than that. The areas shown at measurements as belonging to the various courses are as follows:—

The *ekfasli dosála* course

Tahsil.	Sihfasli harsála.	Dofasli harsála.	Ekfasli harsála.	Dofasli dosála.	Ekfasli dosála.
Nawashahr	700	25,165	14,836	90,049	...
Phillaur	853	33,688	20,110	94,609	...
Nakodar	3,530	61,193	39,080	82,918	68
Jullundur	1,367	65,320	25,199	105,255	...
Total ...	6,450	185,366	99,225	372,831	68

Nothing will explain better the manner in which a small property or holding is cultivated than a statement of facts actually recorded. Two holdings, one in Nawashahr, and another in Jullundur, have been taken as specimens, and the crops grown in each field are detailed below, for eight harvests in the case of one and for seven as regards the other.

Cultivation of a holding. *Purser*, 4, 17.

NAWASHAHR.

No. of field.	Area (acres).	Class of soil (see p. 149).	1881.	1882.		1883.		1884.	
			Kharíf (autumn).	Rabí (Spring).	Kharíf.	Rabí.	Kharíf.	Rabí.	Kharíf.
175	·4	Irrigated Niáín ...	Maize.	$\frac{1}{2}$ Wheat, $\frac{1}{2}$ Methá.	Maize.	Metha.	Maize.	Methá.	Maize.
415	·7	Dry Reta ...	Fallow.	Wheat and gram.	Moth.	Fallow.	Fallow.	Wheat & gram.	Moth.
416	·1	Do. ...	Do.	Do.	Do.	Do.	Do.	Do.	Do.
584	·6	Dry Rarrí ...	Do.	Do.	Charrí.	Do.	Do.	Do.	Charrí.
637	·2	Do. ...	Do.	Wheat.	Do.	Do.	Do.	Do.	$\frac{6}{7}$ Másh, $\frac{1}{7}$ Til.
730	·4	Irrigated Rarrí ...	Do.	Do.	Másh.	Do.	Do.	Wheat.	Charrí.
760	·4	Do. ...	Do.	Do.	$\frac{1}{2}$ Cotton, $\frac{1}{2}$ Másh.	Do.	Do.	Fallow.	Sugarcane.
798	·2	Do. ...	Charrí.	Fallow.	Sugarcane.	Sugarcane.	Do.	Wheat.	Charrí.
863	·3	Do. ...	Do.	Do.	Fallow.	Wheat.	Charrí.	Fallow.	Fallow.
860	·2	Irrigated Niáín ...	Maize.	Barley.	Maize.	Barley.	Maize.	Barley.	Maize
865	·3	Do. ...	Do.	Fallow.	Do.	Do.	Do.	Do.	Fallow.
880	·2	Irrigated Rarrí ...	Fallow.	Wheat.	Charrí.	Fallow.	Fallow.	Wheat.	Charrí.
911	·3	Do. ...	Do.	Do.	Fallow.	Do.	Sugarcane.	Sugarcane.	Fallow.
1233	·4	Irrigated Dákar ...	Sugarcane.	Sugarcane.	Do.	Wheat.	Fallow.	Wheat.	Do.
1312	·4	Dry Dákar ...	Charrí.	Fallow.	Do.	Do.	Charrí.	Fallow.	Do.
1326	·2	Do. ...	Másh.	Do	Do.	Do.	Do.	Do.	Do.
1329	·4	Do. ...	Charrí.	Do.	Do.	Do.	Do.	Do.	Do.

Cultivation of a holding.

The total area of the holding is 5·7 acres, of which 3·1 are irrigated and 2·6 dry. This area was occupied for the three complete years 1882-84, thus:—

	1882.	1883.	1884.
	Acres.	Acres.	Acres.
Sugarcane	0·2	0·4	0·4
Wheat and other spring grain-crops	3·3	2·3	3·4
Maize and other autumn grain-crops and til	2·3	1·0	1·7
Fodder crops (charrí and methá) ...	1·2	1·6	1·7
Cotton	0·2	...	...
Fallow	4·2	6·1	4·2

The numbers of the fields show that the land of this holding is situated in several places, and not in one ring-fence. The Jullundur holding exhibits a slightly different system of cropping:—

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Agriculture.
Cultivation of a holding.

JULLUNDUR.

Number of field.	Area (acres).	Class of soil (see p. 149).	1881. Rabí (spring).	1881. Kharíf (autumn.	1882. Rabí.	1882. Kharíf.	1883. Rabí.	1883. Kharíf.	1884. Rabí.	1884. Kharíf.
103	·4	Dry Tibbá.	Fallow.	Fallow.	Wheat and gram	Moth.	Fallow.	Fallow.	Wheat and Gram.	Moth.
120	·6	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.
561	·3	Dry Doráchhí.	Wheat and gram.	Do.	Do.	Do.	Do.	Do.	Do.	Do.
596	·1	Do.	Fallow.	Do.	Do.	Charrí and Moth.	Do.	Do.	Do.	Charrí and Moth.
309	·9	Do.	Wheat and gram.	Charrí and Moth.	Fallow ...	Do.	Do.	Do.	Do.	Do.
538	·4	Do.	Do.	Do.	½ Fallow, ½ gram	Fallow.	Wheat and gram.	Do.	Do.	Fallow.
360	·1	Do.	Do.	Do.	Barley	Do.	Do.	Do.	Do.	Do.
793	·3	Irrigated Doráchhí.	Barley and Sinjí.	Sugarcane.	Sugarcane ...	Do.	Do.	Do.	Do.	Do.
051	·1	Irrigated Niáín.	Do.	Charrí.	Sinjí.	Do.	Wheat.	Do.	Wheat.	Do.
063	·2	Do.	Sinjí.	Sugarcane.	Sugarcane ...	Maize.	Sinjí.	Do.	Sinjí.	Do.
							Wheat.	Sugarcane.	Sugarcane.	Cotton.
080	·2	Do.	Do.	Do.	{ 22/23 Mellons and seer vegetables, 1/23 Tobacco. }	Do.	Sinjí.	Do.	{ 6/7 Sinjí, 1/7 Barley, }	Maize.
098	·4	Irrigated Doráchhí.	Wheat.	Cotton.	{ 5/6 Sinji. 1/6 Masar. }	Do.	Sinjí and Methá.	Do.	Sugarcane.	Do.
115	·04	Do.	Sinjí.	Maize.	Sinj	Cotton,	Fallow.	Charrí.	Barley.	Sugarcane.
118	·2	Do.	Fallow.	Do.	Do. ...	Sugarcane.	Sugarcane.	Cotton.	Sinjí.	Do.
147	·3	Do.	Do.	Do.	Wheat	Do.	Do.	Maize.	Do.	Do.
168	·26	Do.	Do.	Do.	Sinjí	Do.	{ 10/11 Sinjí, 1/11 Methá }	Do.	Do.	Do.
375	·2	Do.	Do.	Sugarcane.	Sugarcane ...	Fallow.	Wheat.	Fallow.	Wheat.	Fallow.

The total area is five acres, of which 2·2 are irrigated, and 2·8 acres dry. This was occupied during the four years thus:—

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Cultivation of a holding.
Purser, 4, 18.

	1881 Acres.	1882 Acres.	1883 Acres.	1884 Acres.
Sugarcane ... ... ,,	1	0·9	0·9	0·9
Wheat and other spring grain-crops	2	2·0	2·1	3·3
Maize and other autumn grain-crops	0·9	1·8	0·6	2·0
Fodder crops (charrí, sinjí and methá)	2·3	1·3	1·0	1·1
Cotton	0·4	...	0·2	0·2
Melons, vegetables and tobacco	...	0·2	...	...
Fallow	3·4	3·8	5·2	2·5

Cultivation in the Bet and Sirwál.
Purser, 4, 18.

"The Bet" is a conventional term including tracts the circumstances of which vary much, and which may be divided into two main classes: those that do not derive any immediate benefit from the river, and those that do. The cultivation of the former differs in no material respect from that of the uplands; but the one-year course is rather more followed in unirrigated soils in the Bet. In tracts deriving immediate benefit from the river or, in other words, that are kept moist by it, the two-years' course (*dofasli dosála*) is practically never adopted. A spring crop is grown year after year, and that crop is wheat. These remarks also apply to the Sírwál in the Jullundur Tahsíl. Any irrigation there is in the Bet will be found in land tolerably safe from river action, and is practised in much the same way as in other tracts. Land close to the river, if it lies low and is exposed to flooding, especially if it is of recent formation, is called *mand*, and varies in quality. When new land is thrown up by the river, it is usually sand. Next year *pilchí* (*Tamarix dioica*) with, perhaps, flags and reeds, springs up; and shortly there is enough silt deposited to render cultivation feasible. It is not uncommon then to sow coarse rice which, if it can keep its head above water, is not destroyed by floods. This is followed by a spring crop, *masar* and barley mixed, or *singí* or *methá*, and very often by a mixture of barley, *masar*, *sinjí*, *methá*, linseed and mustard (*sarhon*) which is used for fodder. Usually there is no preceding autumn crop. The land continues to be put under these inferior crops till further deposits of silt and eradication of the wild growth by cultivation render it fit for wheat, under which it continues, till some day the river comes down in flood and selects it for its bed, or converts it into a waste of sand. The soil may, however, continue to improve, and then will be cultivated on the two-crop yearly system, usually producing maize followed by wheat, or sugarcane alone.

Manure.
Purser, 4, 19.

The use of manure is well understood, and is practised by the people as far as their means permit. The principal manure is that of the farmyard, but as the droppings of cattle are largely needed for fuel, the fields do not get all these; and as the cattle

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Manure.

are poorly fed, the supply at the best would be small compared with the amount of live-stock. The available refuse is carried out by the women and girls early in the morning, and thrown, with the ashes of the house and other sweepings, on the manure heaps always found in the vicinity of the homestead. Each owner and tenant has his own manure heap. The refuse of non-proprietors is thrown in a common heap, which is divided by the proprietors; or, if the non-proprietors have been divided off among different proprietors, they put their refuse on the heaps of their respective patrons. These heaps are carted away to the fields when needed, generally a little before the rains, or in June, for maize, and about March for cane. The crop which is always heavily manured is maize, and it is not customary to manure further crops immediately following it. But cane and wheat on other lands have to be manured. The fields close to the homestead are also fertilized by the visits of the population. Besides manure ploughed into the soil, other substances are used, and other methods are adopted. A top dressing of pulverized manure is given to some crops. The folding of cattle in the fields is understood, but only practised in the very smallest way. *Kuller* is applied to the roots of cane occasionally. False hemp is sometimes grown for the sole purpose of being ploughed in as manure. Marling, if the term may be used, is not uncommon in sandy soils, the clay being dug out of tanks, where it has become charged with matter deposited by cattle when drinking, or washed down from the lanes and dung-hills. Occasionally the whole soil will be inverted to a depth of two feet by means of the shovel-mattock, a most laborious task. The crops usually manured before sowing are maize, pepper, cane, tobacco, and vegetables (except some gourds). Wheat, tobacco, maize and cane are top dressed. Cane gets *kuller*, but only in places; and it is said that the other three crops last mentioned do so, too, but if so, it must be very rarely indeed. The above remarks apply to irrigated land. Land flooded by the river is not usually manured, nor are dry lands, except in the Sírwál, where cane and maize fields are in this matter treated as irrigated land would be, and the same is not seldom the case as regards those crops in the Bet. Manure is of considerable value in big towns and villages, and disputes about it occasionally come into court.

Manured lands occupy about 15 per cent. of the total cultivated area. In the Famine Report of 1879 it was stated (p. 251) that the average annual allowance of manure per acre is 2.. maunds on land constantly manured and 112 on land occasionally manured.

Of manured land *níaín goira* means simply the immediate vicinity of a village or town, and *níaín* the same when in a foul state. As the land close to the village is used by the people as a latrine, and as it is most conveniently situated for reception of the manure of the cattle-sheds, it is the most highly manured land of

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Agriculture

the village and the ideas of proximity and manuring have become identical. Some very richly fertilized land away from the homestead may also be called *niáín*, but all manured land is not *niáín*. Practically all irrigated land must get more or less manure if it is not to become exhausted, and the *niáín* area is only two-fifths of that irrigated.

Agricultural population.

Out of the total population 466,685 persons or 51 per cent. are directly dependent upon agriculture., Of these again 36 per cent. are actual workers and 64 their dependents, Of the above population dependent on agriculture again over 82 per cent. are owners and of these the vast majority are cultivating owners. The number of mortgagees is only 2,689, which is doubtless below the mark. Occupancy tenants number 29,173, of whom only 2,404 sublet their lands. Tenants-at-will number 39,817, almost all actually cultivating. Thus the bulk of the agriculturists in this District cultivate themselves, only 8 per cent. being receivers of rent in any form. The number returned as partially, supported by agriculture is only 3,747, which is doubtless far below the real number. Of the cultivated area half is held by cultivating owners.

Agricultural labourers.

Agriculture also provides for 6,358 persons employed as agricultural labourers, of whom 2,500 are shown as farm servants or *kámas*, who are paid monthly or half yearly, the rest being field labourers, who receive daily wages. For classes of labourers and their wages see page 153 above.

The subject of the employment of field labour other than that of the proprietors or tenants themselves, was thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (page 714) :—

"The agriculturists of the District employ hired field labourers in weeding the fields, reaping crops, in threshing and storing grain. Such labourers are of two sorts: (1) regular servants who receive one or two rupees per month and their daily victuals and clothes, and (2) hired men called *Sepidárs*, who are paid in kind at the rate of a $\frac{1}{4}$ of a seer in the maund. The persons so employed are usually of the Chamár and Sweeper castes, who, when not employed in the fields, earn their livelihood by other normal means. The estimated number of persons so employed is 6 per cent. of the total population of the District. The condition of these field labourers is not much inferior to that of the poorer agriculturists who cultivate their own holdings; as regards indebtedness or inability to subsist from harvest to harvest, they usually live by a credit account with a village trader settled when the harvest is reaped."

Principal crops.

Sugarcane. *Purser*, 4, 25.

Sugarcane is *the* revenue-paying crop of the District, and the number of villages in the uplands in which there is no cane is small, if uninhabited estates are excluded. But in the lowlands, along the river, the cultivation of this crop is much less general. For this there are several causes : danger of destruction by floods, inferiority of soil, absence of wells, ravages of pigs, and, in some cases, the disinclination of the river-tribes to submit to the hard

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Agriculture

Sugarcane.

work cane imperatively requires if it is to be a paying crop. The area sown varies considerably from year to year, the variation depending chiefly on the zamíndárs' views concerning the course of the sugar market. If the demand is brisk, the area is large; with a falling market, the extent of land sown falls too; though it is all chance what prices may be when the crop has been cut and crushed nine or ten months after being sown. There are other causes, or the variation. If the autumn crops have been bad, it may be fnecessary to devote land and labour to artificial fodder which would otherwise be given to cane, while the cattle may not be able to manage more than a limited area, owing to want of sufficient food. Again, cotton is, in places, a formidable rival of sugarcane, and if cotton prospects are good, may take its place to a considerable extent. Except in favourably situated Bet lands, and Sírwál tracts having Bet characteristics, the crop cannot be grown without artificial irrigation. What in ordinary years is a swamp, may in a dry year be a splendid cane-field; but such swamps are rare, and the large unirrigated area shown under cane in the Assessment Reports is due simply to wrong classification of soils. About seven-eighths of the cane grown is irrigated. Five kinds of cane are grown: *Pona*, *Chhan*, *Dhaulú*, *Ekar* and *Kinára*.

Varieties of canes.

Pona is a large, thick, juicy cane, which is cut into slices and chewed. It is never used for making sugar, and is grown only in the neighbourhood of large towns. *Chhan* occupies probably not less than 85 per cent. of the cane-area. It is almost the only kind found in Nakodar (where it is called *kattha*), and in Jullundur with the exception of some *dhaulú* in the Sírwál. In the other two Tahsils also *chhan* predominates immensely. It is a rather thin cane of reddish colour, and grows to a height of from seven to eight feet. It yields less juice than *dhaulú*, but the juice is said to be richer in saccharine matter, though this is very doubtful. This latter variety is, as its name implies, of a whitish colour. It is a thicker cane than *chhan* and grows to about the same height. Accounts vary so much as to which of the two kinds is the more hardy that it is probable there is not much to choose between them. It is said the cured sugar made from *dhaulú* is whiter, of better quality, and, in consequence, dearer than that made from *chhan*. *Kinára* and *ekar* are not grown alone, and are very rarely to be seen. *Kinára* has a rather soft fibre which fits it for being eaten. It is of a yellowish colour with green lines. In thickness it is intermediate between *chhan* and *dhaulú*, and the same would seem to be the case in respect of yield of juice and sugar. The last remark applies also to *ekar*, the stalk of which is hard with black lines, and nearly as thick as that of *dhaulú*. From the locality in which it is found, *dhaulú* would seem to be profitably grown in firm, clayish soil, and to be unsuitable for the lighter loams. The area under cane has, since last settlement, increased by about half per cent. per annum, which is somewhat less than half the annual increase in irrigation.

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System of cultivation. *Purser, 4, 26.*

Two systems of cultivation are recognized, but as one is again divided into two, there are really three orthodox methods of proceeding; occasionally, cane at once succeeds cane, and even wheat, but such husbandry is reprobated. In the first system, known as the *sánwín* (also *núlín* or *núrín*) system, a spring crop, usually wheat, is taken, and then the ground lies fallow for nearly a year (from the end of April till the end of March). Till the rains begin in July the ground lies untouched. During the rains it is ploughed about four times at intervals. In the cold weather it is ploughed about five times, and rolled after each ploughing. When seed-time comes, water is given, and the ground ploughed, and rolled four or five times. There is no fixed number of ploughings, but the general rule is that the more the better. Eighteen to twenty are about the average, according to popular report, but in such matters exaggeration is very common.

The *sánwín* course is considered the best method of cultivating cane, as the produce in quality, and, some say, quantity, is decidedly superior to that obtained by the other systems.

In irrigated lands it is practised only in the Dhak, being the common system in part of this tract. In the Sírwál unirrigated lands both systems are found, and in the Bet the *sánwín* prevails. Here, too, cane often follows cane at once if the river deposits are rich. The second system is called *badh* (stubble, from *badhna* to cut, reap), and is sub-divided into the autumn and spring *badh*. In the case of the former, when an autumn crop, maize, cotton, false-hemp (*san*) or *másh* (a pulse) has been taken, the ground is prepared for cane, which is put down three or four months afterwards. The ground is watered before the autumn crop is cut. After reaping, it is ploughed, and till seed-time there will be two or three ploughings every month. At seed-time, the field is irrigated, and ploughed and rolled four or five times. In the case of the spring *badh*, maize or cotton is followed by a green fodder crop, *methá* (*Trigonella foenum graecum*) or *sinji* (*Melilotus paviflora*), and as soon as this is cleared off, cane succeeds at once. Owing to the scarcity of land and the necessity of growing much fodder, the spring *badh* is usually adopted. Under it the ground is watered once, and sometimes twice, and then ploughed or rolled four or five times. Ploughings in the Bet and Sírwál are much as in the uplands, except that in the Bet they cannot begin till the river has gone down, and the soil has dried to some extent. *Sánwín* lands are manured just before sowing. Five to six tons to the acre of farm-yard manure are ploughed in dry and then the field is irrigated. The manure given to the preceding crop has to suffice in *badh* lands. Cane is not usually grown in very highly manured lands, as too rich dressing is said to prevent, to a considerable extent, the concentration of the juice, and to cause deterioration in the quality of the produce. After sowing, pulverized manure may be scattered over the field, or it, or *kuller*, may be applied to the roots of the plants. But there

Manuring.

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Seed-cane and sowing.

is no fixed rule on this point. Seed-cane is preserved in three ways. The most common is to cut down the quantity required, about 5,000 canes per acre, and bury them, after cutting off the arrow, in a shallow pit, placing them *horizontally* and covering them with six inches of earth. Another plan, used only in respect of *dhaulú*, is to cut off a piece about nine inches long just under the arrow and to bury bundles composed of 200 to 250 of such pieces *upright* in the ground, but otherwise as before described. The third plan is to leave the cane standing in the field. This gives the best seed when it succeeds; but the cane has to be protected from pilferers and is liable to be seriously injured by frost. About one-twentieth of the crop is needed for seed. The proper time for sowing is from the middle of March to the middle of April; but, if necessary, cane may be put down in the following month. The seed-cane, after being trashed, is cut into pieces, about nine inches long. The sower follows the plough, which is run across the field, the ploughing being wide, and drops the pieces into the furrow, so that the distance between each piece is about equal to the length of his foot. He presses down each piece, taking great care that it lies straight in the same direction as the furrow. The field is rolled after sowing, by which operation the cuttings are covered with earth. Ratooning is never practised. The young canes appear above ground in about a fortnight. A few days previously the field is hoed with a short cane-hoe, called *bánguri* or *bagurí*, consisting of a broad blade set at an angle of about 45° to the handle, which is 15 to 18 inches long. This hoeing is called *annigodí* (from *anhá*, blind, and *godná* to hoe), because the plants are not visible when it takes place. After this the field is rolled, and made into beds if irrigation is needed. About a week after the plants appear above ground they are watered, and when the ground has got dry enough, it is hoed again, but this time with the ordinary flat trowel or *ramba*. After hoeing, the ground is beaten with a piece of wood. This is to pulverize the soil and keep in the moisture. Some beat before and after hoeing; others substitute rolling for beating. After this the field is irrigated, hoed and beaten about once every ten days, till the end of June. When the rains set in, and the cane is about 2½ feet high, the spaces between the canes are hoed up with a *kahí*, a heavy shovel-mattock, worked by a man standing up. After the rains the cane will be irrigated two or three times. Crushing begins about the end of November; but the mills are not fully at work till a fortnight later, even in ordinary years.

Hoeing and beating.

Fencing and tieing.

Some fields are fenced, but in many cases they are not so protected, but are watched by men specially appointed for the purpose, each of whom looks after a number of fields. The canes are rarely tied together, except the outer ones, which thus form a sort of fence for the rest, and when there is danger of the plants being laid.

Trashing.

Trashing, or stripping the cane of its leaves, usually takes place in the field, but not seldom at the mill. The arrow (*ág*) is cut off, and goes to the trasher as his remuneration. He feeds his cattle

on it. After trashing, the canes are tied in bundles and carted to the mill.

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Diseases and enemies of cane.

The chief enemies of cane are rats, white-ants and other insects, and frost. Rats appear to attack only plants that are laid. Their ravages can be checked by clearing away the undergrowth and letting in light. White-ants destroy the seed cuttings. The other noxious insects are *tela*, *gaddí* or *súra*, and *gurúwán*. *Tela* is believed to be the *Aphis lanigera*. It appears about the end of the rains, and the characteristic feature of the disease it causes is the oily liquid it exudes on to the plants attacked. Only heavy rain can check *tela*. The same is the case as regards *gaddí*, said to be a reddish insect preying on the inside leaf of the arrow, and thus stopping all growth. This may be the larva of what is familiarly known as "daddy-longlegs." *Gurúwán* is described here as a greyish-yellow caterpillar which eats the young shoot as it springs from the ground. Thorough hoeing is the best way of keeping it and white-ants in check. Frost is very injurious, as it prevents crystallization. The damage done by wild pigs has been already noticed (chapter I).

Extraction of juice. *Purser*, 4, 27.

The sugar-mill, called *belna*, is usually situated on the outskirts of the homestead. In its native form it consists of four uprights sunk in an excavation in the ground, on which are fixed two horizontal rollers, one above the other, having each a large vertical cog-wheel, at opposite sides of the pit. A horizontal cog-wheel fixed above them, turned by two or three long levers to which bullocks are yoked, causes the horizontal wheels, and with them the rollers, to revolve in opposite directions, and between these rollers the cane, tied up in bundles about nine inches in diameter, is pressed. The juice falls down on to a tray, and is thence carried to an earthen pot placed at one side of the excavation, by a wooden spout. The *belna* is made of *phuláhí* (*Acacia Modesta*) and *kikar* (*Acacia Arabica*). The cog-wheels are made of the former wood, the rest of the machine of the latter. Only the cog-wheels are bought. They cost about Rs. 25. The rest of the mill the agriculturist gets made up by the village carpenter, supplying the wood himself. The rollers require constant renewal. The cost of keeping a *belna* in order is from Rs. 5 to Rs. 6 per annum. The bullocks, yoked to the levers, walk round and round the pit in which the mill stands. If they are strong, only two yoke are needed; if weak, three are employed. Two men or boys are required to drive them. At the mill itself usually three men are employed, two at one side and one opposite them; but sometimes there are only two, one at each side. These pass the bundles backwards and forwards, and re-arrange them as they get out of order passing through the rollers, till all the juice that can be extracted has been pressed out. There are different ways of crushing, but they need not be noticed in detail. Experiments show that about 54 per cent. of the weight of the canes brought to the mill is the amount of juice

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obtained. Rather more than one-third of the same weight is good cane-fibre fit for rope making, and the rest is broken fibre fit only for fuel.(1) When the vessel into which the juice drains is full, it is removed to the boiling-house and another put in its place, or else the contents are ladled into another pot and so removed.

Conversion of juice. *Purser*, 4, 28.

The boiling-house is close to the mill. It consists of a single room with a flat roof and mud walls. At one end a pit is dug in the ground, connected by a hole with a similar pit on the outside. The former is the furnace; into the latter the ashes are raked out through the hole. Only one pan is used in boiling. It covers the top of the furnace. A small stoke-hole runs in a slanting direction from the floor of the boiling-house into the furnace. Either *ráb* or *gur* may be made. In the case of *ráb*, the juice, after straining, is poured into the pan and boiled till the scum breaks, which takes place in a few minutes. Then the boiler pours in the viscous extract of the bark of a hill-tree, usually the *púlá* (*Kydia calycina*) or the *bahal* or *dhamán* (*Grewia oppositifolia*), and sometimes the *fálsa* (*Grewia Asiatica*). This is called *suklái*, and brings the scum to the top, whence it is skimmed off. Boiling goes on, and *suklái* is added twice again, and also some plain water. Scum is carefully removed. After the scum breaks, the second stage, or when the charge is rising, begins, and lasts almost to the end, when the third stage occurs, during which the charge is bubbling. In this a little oil is poured into the pan, to check too rapid ebullition, and almost immediately after, when the proper consistency has been obtained, the concentrated juice, or *ráb*, is ladled out of the pan into an earthen bowl, whence it is transferred to large jars, in which it is kept till it goes to the curing-house. *Ráb* is only of use for curing and is not made by zamíndárs, though they supply all the labour except the *rábia* or boiler, who is the servant of the curer. They are paid for the *ráb* turned out at a rate agreed on. *Gur* is a finished product, and is made by the agriculturists for their own use, or sale as *gur*. Its ordinary manufacture is very simple. It is boiled without any straining, or skimming, or infusion of *suklái* or oil till of a rather greater consistency than *ráb*; that is, till it is a soft pasty mass, but not at all liquid. Just at the end of the boiling it is stirred repeatedly. The concrete is then put on a wide earthen platter and kneaded till it is dry enough to retain the shape given it, when it is made into lumps about four pounds in weight, called *bhelí* or *rorí*. In the Dhak and Sírwál more care is taken in making *gur*, and the juice is strained and skimmed. The produce is superior to the ordinary article, and is made into small cakes like a bun never more than a pound and a half in weight, and called *pesí*. From superior cane *shakar* is made. This is simply *gur* reduced to a powder. But it cannot be made into lumps, as its particles will not adhere. It is boiled as *pesí gur*.

(1) The Bikia machine leaves no fibre fit for rope making. This is its most serious drawback. The old wooden mills have now been largely superseded by the iron mills made at Nahan and elsewhere.

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Curing sugar. *Purser*, 4, 29.

The curing-house contains one or more vats made of brick and mud-plaster. At the bottom are placed at intervals poles or branches of trees. These and the sides of the vat are covered with matting, and a cloth is spread over the floor matting. The *ráb* is poured into the vat, and for some days the house is kept full of smoke to dry the *ráb*. Then the latter is smoothed down and covered with a layer of *jálá*, an aquatic plant (*Hydrilla verticillata*). The effect of this is to turn the upper crust of the *ráb* white. Every third day fresh *jálá* is added, being put under the old layers, and the upper crust is scraped off. This is done in the evening, and the next day the sugar thus got is placed on coarse sacking and trampled by men for several hours in the sun, after which it is of a very pale straw colour. This process is repeated till the curer thinks he has got as much out of his *ráb* as he can, which usually occurs in six weeks to two months. In the meantime the syrup, or molasses, in the *ráb* has been draining away into the interstices between the poles at the bottom of the vat, and has thence passed by openings in the vat into a well or cellar under the curing-room. When the curing is completed, the manufacturer has three products: (1) *khand*, the upper layers, (2) *talauncha*, the lower layer, and (3) *shíra*, molasses. *Khand* is by some divided into *chittí khand* and seconds. The former is white and superior to the latter, which is yellowish. *Talauncha* is coarse and of a brown colour. About one-tenth of the *ráb* is lost in manufacture. About three-tenths of the *ráb* becomes *khand* or *talauncha*; the rest is molasses. From this last product *gur* is not seldom made. The syrup is boiled till of sufficient consistency when it is put into bags where it settles in a solid mass. *Chittí khand* goes mostly to the Upper Punjab, *seconds* to the Málwa and Rájpútána, which also form the best market for *gur* and molasses, for which Sind, too, is a good customer. The more common refined sugars are known as *chíní* or *búra*, *misrí* and *kúza misrí*, which may be roughly described as soft refined sugar, lump-sugar and sugarcandy. They are made in small quantities by confectioners for local consumption.

Profits from cane.

The difference between the produce of *gur* and *ráb* is inconsiderable, about five per cent.; as though *ráb* is less concentrated than *gur*, it contains fewer impurities. It is less consumed by the workmen during the process of manufacture. An average of 27 maunds, or say one ton, per acre may be assumed for both The price of *gur* is about 15 sérs (of 2lbs. each) to the rupee, and of *ráb* about 16 sérs The value of an acre of cane, then, would not be more than Rs. 75 at the outside. If a stranger were to hire labour and rent land for sugar cultivation, it would cost him about Rs. 105 per irrigated acre, and he would lose Rs. 30, thus more than justifying the saying: *Par hathen banj, sanehí khetí—Kabhí na hote bate ke tentí*; implying that he who trades or cultivates through another would not make the difference between 32 and 33 as profit. The average rent of cane land is about Rs. 15 per acre

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Profits from cane.
Purser, 4, 30.

and a man who pays that rent will probably not be content with less than Rs. 20 profit for himself. The profits to the zamíndár from cane are not so much those of an agriculturist, as those derived from his wages as a workman, and from the hire of his cattle, and his profits as worker-up of raw material which must be manufactured on the spot and at once. The sugar-curer makes about Rs. 24 per cent. profit. But there is a good deal of risk in the trade. The Census of 1901 showed 544 sweetmeat makers, 517 makers of sugar, molasses and *gur* by hand, besides 448 sweetmeat sellers in the district. The number of sugar mills at work in the season 1883-84 was 10,043, which gives nearly $3\frac{3}{4}$ acres per mill. In the Sikh time there was a tax on mills, and this kept the number down. Now, though, as a rule, mills are worked by partnership, the number is needlessly high. There were 5,857 mills making *ráb* as against 4,186 making *gur*. In Nawashahr 86, in Phillaur 55, in Jullundur 43, and in Nakodar 34 per cent. of the mills were *ráb* mills. The approximate mortgage money on each acre of crops in the tahsils, in the same order, was Rs. $3\frac{2}{3}$, Rs. 4, Rs. 5 and Rs. $4\frac{1}{2}$. These facts run counter to the popular notion that, where *ráb* is most made, there the cultivator is most in debt. But local circumstances, such as the predominance of *dhaulú* cane in Nawashahr and the favourable situation of Nakodar for supplying the demand for *gur* in the country south of the Sutlej, account for this contradiction.

Maize.
Purser, 4, 31.

Maize is the chief food of the people during the cold weather and is one of the three most important crops of the district, the others being wheat and sugarcane. It is known by the name of *chhalián*, but *makkí* is well understood, and if the people speak of *jowár*, they mean maize. The bulk of the crop consists of one kind locally known as *lát*, *káthí*, *makkí* or *chhan*, with orange-yellow cobs. Other kinds are *dhusrí*, or *dhusra*, and *dagh* with light yellow cobs intermixed with white grains; *dhamakka*, also with orange-yellow cobs; and *dhamakki* with white cobs. Besides, purple cobs will be found in all kinds. There are no superstitions connected with these last, as there are among the North-American Indians and they are not looked upon as better or worse than ordinary cobs. About 85,500 acres are the yearly average area under maize of which all but 2,000 acres are under the first kind. Maize is not grown in unirrigated land, except where the soil is naturally moist, as along the Sutlej or in the Sírwál. About 71,000 acres are irrigated, and 14,500 unirrigated. The soil selected is the most highly manured that can be got, and is generally in the immediate vicinity of the homestead. Maize requires heavy manuring, and every other crop must wait till its wants are supplied. It is almost invariably grown in *dofaslí* land, or such as produces two crops in the year. It is usually preceded by wheat or some fodder crop, as *sinjí* or *methá*, sometimes by cane and occasionally by cotton, and is followed by the same crops. In river lands the course is less

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certain, as the quality of the soil changes, and *masar* often takes the place of wheat. Otherwise the systems of cultivation on dry and wet lands do not differ materially, except for the absence of irrigation in the former. On irrigated lands, as soon as the work of the spring harvest is sufficiently advanced to allow the farmer some leisure, manure, at the rate of ten cart-loads, or, say $4\frac{1}{2}$ to 5 tons to the acre, is carted out to the field and left there in heaps. The manure is the usual farmyard refuse. As the maize fields are near the homestead, they benefit from the native system of dispensing with fixed latrines. The manure ought to be on the ground at latest by the end of June, as the rains may then break at any time, and as soon as they do, ploughing begins. The field is ploughed up three or four times in between the manure heaps. Then when seed-time approaches, the manure is spread and ploughed in. Next the field is rolled and ploughed, and the seed, at about 16 lbs. to the acre, is dropped into the furrows by hand. Another rolling follows, and irrigation beds are formed. The proper seed-time is the 20th of Sáwan and five following days, or, say, the first week in August. But a few days before or after make no great difference. The farmer always hopes to be able to do his ploughing and sowing on rain, but if the rains hold off, he has to irrigate. Maize is sown thick, although the rustic saw deprecates this procedure, and says that, a man should be able to walk through the field in a wadded quilt without touching the plants (*Lef di bukkal márke, Chhalíán vich di já!*). The plant appears above ground in about a week, and, if there is no rain, a watering is needed. After about another week the field is weeded with a *khurpa*, or chisel-shaped trowel, or, in the Sírwál, with the cane-hoe. Another weeding should take place about a fortnight afterwards, and a third about the end of September; but the last is very commonly omitted, and in the Sírwál a ploughing is sometimes substituted for it. The crop requires much moisture, and if rain is not ample, water must be supplied artificially About the middle of September, when the plant is about two or three feet high, a watering is usually given to consolidate the *panja* or lower stalk, and one or two more before the crop ripens, which takes place just three months after sowing, or at the beginning of November. Some little maize is sown in *Hár* (middle of June to middle of July). This also ripens in three months. It is used only roasted, the grain being eaten off the cob. Maize is usually fenced. Commonly a row or two of great millet is grown round the field, partly to obtain good millet-seed, and partly to protect the maize. Pigs and birds are the greatest enemies of this crop. The latter are scared from platforms, for which purpose slings are employed. A caterpillar (*súndhí*) attacks maize. It sometimes suffers from a disease called *ukherá*, in which the roots dry up; and it is liable to be laid by the heavy wind-storms with which the rainy season usually closes. When ripe, the crop is cut close to the earth with a sickle, and left on the ground for a day. It is then placed to dry in shocks of a convenient size, with the cobs

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pointing upwards. After about a fortnight the cobs are extracted from the sheaths, either on the field, or more commonly at th owner's house, and the grain is separated from the core by threshin with sticks. The cob consists by weight of three parts grain and one part core (*gul*). The last is used for fuel. Maize is neve given green to cattle. When ripe, the leaves and thinner parts of the stalk are fair fodder, but inferior to great millet. The harde portions of the stalks are rejected by cattle, and are good only fo fuel or manure. The grain is used in four ways: (1) it may b roasted as before mentioned; (2) it may be coarsely ground an boiled as porridge; (3) it is parched in an oven; or (4) it is groun into meal of which cakes are made. This is the usual method o use. In the cold-weather evenings, the public ovens of the grain-parchers are a prominent feature of village-life The first an second methods are rarely followed. The average yield of maiz per acre may be taken as about 17 *mans*, or a little over 12 cwt

Cotton:
Purser 4, 32.

The best cotton is grown in the Manjkí, as the best sugar-can is found in the Dhak. The tract of country where the three tahsil of Jullundur, Nakodar and Phillaur meet, is that most suited fo the cultivation of cotton. Here one village in each tahsil has local reputation as regards the production of this plant—Jamshe Boparáe and Jandíála. Indeed, the Phillaur village, Jandíála, supposed to have been specially blessed by one of the Kartárp Gurús, who, coming early in the season to the village, was presente with an abundant offering of cotton, on which he said that, whi cotton would be grown everywhere, it was in Jandíála that th outturn would be really fine (*Kapás lagegí sárhe, Jhar jhar Jandíála*). Cotton is usually grown in irrigated land, either afte maize followed by green fodder crops (*sinjí* or *methá*), else after wheat. In the former case, the system is called *sánwín* in the latter *núlín*. *Sánwín* land is ploughed up two or three time in the cold weather, and then lies till May, when it is watered an ploughed. The seed, at the rate of about 16 lbs. to the acre, then smeared with cowdung to prevent the separate seeds adherin to each other, and is sown broadcast, after which the field is rolle and ploughed. This ploughing is called *chhamb*. Next anothe ploughing and rolling take place, and then irrigation-beds ar formed. In *núlín* land the seed is steeped about four hours i water, and sown as before described, but from a fortnight to month later. If the nights are cold, the young plants are liable t suffer from the attacks of a sort of grasshopper, called *toka*, bu only until the first two leaves have been developed. *Sánwín* cotto is irrigated in the latter half of June, and weeded with a broa trowel (*ramba*). If the rains are favourable, the crop is only weede a couple of times while they last, but if not, it has to be watere too when necessary, and in this latter case it may be attacked by *tela*, the only remedy for which is copious irrigation or rain. Abou the beginning of September, bolls form, and are liable to b

irrigated.

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Cotton: irrigated.

stripped from the bushes by storms of rain and wind, or even by excessive dews. The less rain there is now, and the more artificial irrigation takes place, the better. The crop ought to be watered twice in the latter half of September and first half of October, and *núlín* cotton should get an extra watering and weeding in this month. About the end of September picking begins, and lasts three months. Picking is done by women, who get three pounds of unginned cotton per day as wages. The average outturn of irrigated cotton is about 550 lbs. to the acre, of which 180 lbs. are lint and 370 lbs. seed. The latter is usually separated from the lint by the traders, who buy unginned cotton. But the agriculturists themselves extract the seed of the cotton they keep for their own use. They are very particular to select the largest and best bolls for future sowing, and separate the seed of these a little before seed-time. Only one kind of cotton is grown, *kapás*. Another kind, known as *narma*, is heard of, but no one appears to grow it. *Tela* and *toka* seem the only diseases, if they can be so called, from which cotton suffers. *Tela* is fully described on page 487 of "Punjab Products," and is noticed in p. 173 of this Chapter, as regards sugar-cane. Cotton stalks are used for fuel and fencing. They are of no other use.

Unirrigated.

When cotton is grown in unirrigated land, it is generally found in fields intended for a spring crop, which could not be put down for want of seasonable rain. The land has been ploughed up several times during the rains, and will be ploughed again twice in the first two months of the year. About the middle of April the ground is ploughed, and the seed sown broadcast, at the same rate as for irrigated cotton. Another ploughing follows, and the field is then rolled once. Nothing more is done till the rainy season, when the crop is weeded twice, when weeds and grass get too luxuriant. If the rains are very heavy, a ploughing may take the place of the two weedings. The picking season begins at the same time as that of irrigated cotton, but ceases about a month sooner. The yield may be taken at 330 lbs. of unginned cotton per acre. In this district raw cotton is composed of nearly one-third lint and two-thirds seed. The latter is fed to cattle, and, if they are milch-cattle, it is usually boiled for them. The area under cotton is on an average about 25,000 acres, of which approximately five-sixths are irrigated.

Charrí. *Purser*, 4, 33.

Charrí is the name used to denote great millet (*Holcus Sorghum*) either grown thick for fodder, or grown for the sake of the grain, and so represents what elsewhere is called *jowár* as well as what is designated *charrí*. Jowár here usually means maize. In this district *charrí* is not grown for its grain, except in single rows round fields of maize. As the soil is good and the cultivation is high, the grain yielded by *charrí* in such a situation is fine and well suited for seed. The fodder crop is grown on land off which a spring crop has been taken. The system of cultivation is most simple. About the middle of July, when it rains, the seed is sown broadcast, at the rate of

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Charrí.

65 to 70 lbs. to the acre, after which the field is ploughed once and rolled. Some zamíndárs plough once shortly before sowing. This ploughing is called *ubáran*, and is not common; while it is still more uncommon to sow early, as in that case the crop is supposed to get woody and to be consequently less suitable for fodder. But in 1884 a good deal of *charrí* was put down at once after the first shower in the middle of June, as the popular voice had erroneously decided that the rains would probably fail that year, and the experience of 1883 was that men who put down their crops after the first fall get something, while those who delayed, waiting for more favourable circumstances, never get another chance of sowing. *Charrí* is not usually grown alone, but mixed with *moth* or *múng* or both. If it is grown by itself, it is cut down with the sickle (*dátri*) but if with other crops, or much mixed with grass, with the trowel (*khurpá*). About the middle of September it begins to be cut for the purpose of mixing with the dry fodder of cattle; but regular reaping does not take place till a month later. The outturn is almost four tons (dry) to the acre. When *charrí* is grown for the sake of grain, the heads are cut off and threshed out in the usual way by cattle without the *phalla*. *Charrí* suffers from *tela* (p. 188 below). It may also be injured by hail, and by too much or too little rain. When prolonged rain is experienced the plant turns yellow and is stunted. This is called *seba*. If the rains fail *charrí* dries up and becomes poisonous enough to kill cattle. It is a favourite food of locusts when they visit the country. About one-eighth of the total crop area is under *charrí*.

Moth.
Purser, 4, 34.

Moth is sown either by itself or mixed with *charrí*. In the latter case it is used for fodder. It is cut green with the *charrí* and in fact, treated just as that crop. When grown alone, *moth* is usually found in light sandy soils. Its cultivation is most simple. The seed is flung down broadcast and ploughed in. A second ploughing is rare. 18 lbs. of seed go to the acre; and the best seed-time is the latter half of June. Heavy rain is very bad for this crop, and if there is much when it is in flower, about the middle of September, the flowers fall off and the crop fails. *Moth* is cut with the sickle about the end of October, and threshed. *Moth* fodder is considered very good for cattle, especially in the cold weather when it is mixed with broken wheat-straw. When cut green just before ripening, when the grain has set, it is thought most excellent food for horses, and is known as *gharar*. *Moth* grain is commonly used for human food in the shape of a mixed dish known as *khichrí*. Boiled and mixed with crude sugar it is considered unsurpassed for getting horses and bullocks, at the end of the cold weather, into what natives look upon as good condition. *Moth* apparently suffers from no disease worth mention.

Rice.
Purser, 4, 35.

Rice is grown to a considerable extent and in two very different kinds of soil. It is the first crop put down in new alluvial land thrown up by the river, land too poor to grow anything else;

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Rice.

and it is also grown in swampy clays and stiff loams. It is, therefore, found mostly along the Sutlej, in the valley of the Eastern Neri of Nawashahr, in places along the Beín in that tahsil, especially where the Jadla and Garshankar Beíns meet, and in the scattered *chamb* lands of the Jullundur Tahsil. In new river lands the cultivation is of the very roughest. If possible a ploughing takes place after sowing, but if not, the seed is simply flung broadcast on the ground. Sowing takes place from the middle of March to the middle of April, in June, and up to the middle of July, and the crop is cut in the latter half of October. Rice grown in such land is known as *dhán* in Nawashahr and *múnjí* in Phillaur and Nakodar. In the swampy soils two systems of cultivation are practised. In one, the rice is sown broadcast or by dribbling, about the beginning of April, after the ground has been prepared by ploughing and rolling, and the seed is ploughed in. This system is known as *bíjar*. No manure is applied, and irrigation is generally unnecessary. When rice is sown broadcast, the seed is previously steeped in water till it commences to germinate. Broadcast sowings also take place when the field has been turned into mud, as described below. In the second system, which is only adopted for the best kinds of rice, nurseries are formed about the middle of April, and the young seedlings are transplanted about the beginning of July. The ground is well watered and, while under water, is ploughed up and harrowed, till the field is turned into mud. This operation is known as *kaddú*. When it is completed, the plants are taken out of the nursery and stuck down into the mud by hand. This system is called *láb* or *láír*. The grain obtained by it is superior to that got by the other system. No manuring takes place and, as a rule, no further irrigation is needed. Under the second system the crop ripens early in November, and under the former about five or six weeks earlier. The kinds of rice grown from seedlings are *múnjí* and *jhona*, and from seed sown broadcast *múnjí* and *dhán*. *Sathí* is said to be a variety of *dhán*, and gets its name from ripening in sixty days, whence the verse :—*Sathí pakke sathín dinín, je páni mile athín dinín.* *Sathí* will ripen in sixty days if it gets water every eight days. Irrigation is scarcely ever from wells but by basket-lift from ponds or streams. When the crop is nearly ripe it is cut with the sickle and threshed out by bullocks. The straw is occasionally given to cattle, but contains no nourishment. The rice is husked by being pounded in a mortar. The husks are to the cleaned grain as 2 to 3 or, perhaps, a little less. The produce varies immensely. I should not think 16 *mans*, or nearly 12 cwts., more than a fair outturn of husked rice on good land under fair circumstances. Rice is occasionally grown at wells, by means of irrigation, in land not at all swampy. The amount of seed is about 20 *sérs* (40 lbs.) for *bíjar* and about 25 lbs. for *láb* rice .The area sown out is about thirteen times that of the nursery.

Wheat.
Purser, 4, 36.

Wheat is the most important spring crop of the district, and supplies the greater part of the food used during the hot weather,

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from April to the end of October, when maize takes its place. The average area recorded under wheat at Settlement was 259,740 acres, under wheat and gram mixed 90,711 acres, and under wheat and barley 968 acres. But the extent of wheat alone thus shown is much in excess of the truth, as the area under wheat and gram mixed has constantly been divided by two, and half shown as wheat and half as gram, and not seldom the mixed crop has been put down as wheat alone. In the better well lands wheat is usually grown by itself. In the Bet and Sírwál this is the case too. But in the uplands wheat and gram are almost invariably grown together on dry lands, and not rarely the mixed crop is also found in irrigated soil, especially in Nawashahr: the object of growing the two crops together is to provide against total loss of harvest; if there is much rain, the wheat yields well; if little, the gram gives some return; if the rainfall is favourable, both crops are good. Wheat is rarely grown with barley and then by poor people who have to buy seed, and must put up with mixed grains which they have not time to separate, or who live from hand to mouth and use the barley, parched or made into cakes, while the wheat is ripening, as barley matures before wheat. Three kinds of wheat are found, and of these *lál* or red wheat predominates largely; *Mundrí*, a white beardless variety, is met with fairly often, but in small patches; *Vaddának*, a tall red kind, is scarcely grown at all. The broken straw of it is said to be coarse and to make bad fodder, while threshing is difficult. Its flour is not much used for ordinary consumption, but in confectionery. This variety is grown in manured and irrigated land near the village, the other kinds are grown in all soils, irrigated and unirrigated, manured and unmanured. There is a fourth kind, a white wheat called *Dáúd Khání*, but it is extremely rare. The best soil are, in the Bet, rich alluvial deposits, and in the uplands firm loams. The richly manured lands near the homestead are said to be less suitable, as the straw is forced at the expense of the grain. But, however this may be, they are extensively put under wheat. The people are well aware of the exhausting nature of this crop, and when manure is not available, fallows and rotations are resorted to, and to spare maize-land barley, as a less exhausting crop, is sometimes put down instead of wheat. In manured land and good river soil, wheat is grown year in year out in the same field. In unmanured lands no fixed system is at once apparent, but it would seem as if it were not usual to grow wheat more than once in three years on the same land. In the upland [illegible]s *gharar*. *Moth* gram is wheat and gram mixed, followed by [illegible]pe of a mixed dish known year's fallow, when the same course begins [illegible]de sugar it is considered mostly in October and November, the bes[illegible] the end of the cold middle of the former to the middle of the latter mo[illegible]ndition. *Moth* unirrigated lands, where advantage has to be taken [illegible] due to the rainy season. But wheat is sown up to the middle of December, and if there is rain between the middle of November and that date, dry lands may be sown on that rain, but the outturn is

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Agriculture
Wheat.

poor. In flooded lands, the time of sowing depends much on when the inundations subside. When wheat succeeds an autumn crop, of course all the farmer can do is to irrigate his land as soon as possible, plough it up and put down the seed. But in other cases, the proper course appears to be to plough a couple of times in January and February, and then let the field lie till the rains begin early in July. From that to seed time, plough and roll as often as possible. The ground is ploughed on an average six or seven times and rolled half as often. Irrigated wheat will get four waterings besides the one on which sowing takes place. But it is impossible to be very definite on this point, as so much depends on the season, the soil and the means of the agriculturist. If manure is specially given for this crop, it is ploughed in before sowing, as a rule, but it is sometimes scattered over the field as a top dressing. Irrigated wheat may be weeded once or even twice; but if unirrigated, it very rarely gets such attention. The seed is dropped into the furrows by hand in irrigated lands, and is sown in other cases with the drill. In irrigated land the drill is also occasionally used, if the soil is rather too dry. About 54 lbs. of seed go to the acre in irrigated, and a fifth less in dry, land. Wheat is attacked by *kúngí* or rust. This seems due to prolonged wet raw weather early in the year. The plant turns yellow, and the grain does not set, or is stunted. Bright sunshine is the only remedy. Frost may also injure wheat, and occasionally damage is done by a strong west wind blowing late in February or early in March, called *bulla*, which seems to blight the crop. It is liable to be laid by heavy storms of wind accompanied with rain. The average yield of wheat is about 730 lbs. per acre, irrigated lands producing 1,050 lbs. and dry lands 500 lbs. The outturn of straw is about double that of grain.

Gram.
Purser, 4, 37.

Gram (*Cicer arietinum*) is usually cultivated in unirrigated land, either in stiff clay or in sandy soil. During the rains the land is ploughed a couple of times. From the middle of September to the middle of October is the time for sowing. The field is ploughed twice and the seed put in by drill (*por*), at the rate of 35 lbs. to the acre. Nothing more is done. If there is rain at the end of December or beginning of January, the crop is good. But if not, the plant is liable to suffer from a west wind called *bulla*, which blows at the end of February [illegible] husks [illegible], and dries it up; so that the grain haps, a little less. The pr[illegible] time, too, the plant is affected by 16 *mans*, or nearly 12 cw[illegible] flowers and pods to drop off. A wet on good land under f[illegible] are, consequently, most favourable for at wells, by mean[illegible], gram is not preceded by an autumn crop; but amount of s[illegible] *Asú* (middle of September to middle of October), *charri* (great millet) grown thick for fodder, may be cut and be followed at once by gram. The average outturn is about 650 lbs. per acre, but varies much from year to year. In light sandy soils gram is almost invariably grown mixed with wheat, except in *tarri*, where it is not seldom found alone. In stiff clay soils

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Agriculture
Gram.

it is usually grown alone, as wheat would require more pulverization of the soil than the farmer thinks it worth while to effect. Only one kind of gram, the red variety, is cultivated. *Alsí* (linseed) is not grown with it, but safflower or barley is occasionally. Gram is topped by hand, and the tender leaves are used as pot-herbs (*ság*); but cattle are never turned into the field, as is done elsewhere. Gram is cut about the end of March, and stacked in the field for a couple of days. It is then beaten with a two-pronged pitchfork to separate the leaves from the stalks (*tángar*). The leaves are winnowed and thus separated from the pods (*tát*), which are then placed with the stalks and trampled by cattle. After this threshing, the grain is separated from the chaff by the usual winnowing. If wheat and gram are grown together, the two crops are separated after winnowing by a sieve, which retains the gram and allows the wheat to pass through. The fine broken stalks and leaves of gram are called *bhosa* and are fed to plough-cattle, but are considered injurious for milch animals. The weight of straw is about 8 to 9 cwt. per acre, including stalks. Gram is sometimes, though rarely, injured by a caterpillar called *súndí*, but *bulla* and lightning are the only common enemies of the crop.

Tobacco.
Purser, 4, 38.

Tobacco is not usually largely cultivated, and would hardly deserve any special mention, if it were not a staple crop of the town of Jullundur. Here about 150 acres, mostly land attached to the brackish (*khára*) wells, are planted annually with this crop. The recognized varieties are five: *dhatúra*, *gobí*, *nokí* or *kakar*, *balkhí* and *desi*. By many the last three are not distinguished. *Dhatúra* is very uncommon: it is so called from its supposed resemblance to the ordinary thorn-apple (*Dhatúra stramonium*). It is a tall plant, with a coarse stalk, broad crinkled leaves, and yellowish-white flower. *Gobi* is the most common kind; its leaves are also crinkled, but larger than those of *dhatúra*, and from their resemblance to those of a cabbage, the plant takes its name; the flowers are yellowish-white. Those of the other three kinds are pink, and the leaves are not crinkled. The leaf of *nokí* is long, narrow and *pointed*, whence the name. That of *balkhí* is rather broader and less pointed. That of *desi* is almost as broad as it is long. Stewart, in "Punjab Plants," says Latakia tobacco is called *kakar*. *Dhatúra* and *gobí* are considered stronger and more acrid than the others. Tobacco is grown in two ways. It is either sown in nurseries, and the seedlings, called *paníri*, are transplanted, or else the seed is put down in the field at once, and no transplanting takes place; in this case, the young plants are known as *pog*. Tobacco is grown in irrigated manured land, and usually follows maize or a spring fodder-crop. In the *paníri* system, the seed bed is prepared and the seed sown about the middle of October. Transplanting takes place about the middle of March. The crop is then watered about once a week and weeded twice or three times altogether. Under the *pog* system, the seed is put down about the

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Tobacco.

middle of October, while the maize may be still standing. It comes up in about a week. The crop is weeded once at the beginning, and again at the end of the cold weather. It is watered whenever the ground begins to get dry. As the plant is delicate and liable to be injured by frost, it is common to sow mustard with it, which grows rapidly and acts as a screen. The transplanted tobacco may be sown in trenches or in the untrenched field. But the former system is never used at the brackish wells. In the hot weather, the *pog* plants need much less irrigation than the *paníri*, as they are hardier. About the middle of May, the buds and flowers are broken off, only enough being kept for seed. This causes an increase in the size of the leaves. In June, the plants are cut down and left to wilt on the ground till the ribs and stalks become yellow; they are then placed in a heap to ferment. This is the usual course as regards *gobí*; but *nokí*, *desí* and *balkhí* are commonly put into a hole in the ground. In both cases the plants are removed in from eight to twelve days. They are, if *dhatúra* and *gobí*, made up into small bunches (*júr*), weighing from 4 to 8 lbs. The other kinds are made up into small twists, called *gutí*, about half-a-pound in weight, or into long twisted skeins, called *rassí*, *suba*, or *subar*, weighing about 2 lbs. These are stored in a house and kept as far as possible from exposure to sun and wind till they can be sold. *Gobí* and *dhatúra* go chiefly to Kángra, where their use is considered very beneficial in cases of goitre and asthmatic affections. They are sold by weight, the unit being the *palla* of 48 *sérs*, or not far from 100 lbs. The other kinds are consumed locally, or exported to the neighbouring districts. The price of tobacco may be taken as 15 to 17 *sérs* per rupee in the bazaar, and 17 to 20 if sold by the cultivator. The more acrid the tobacco, the worse the price. A fair yield may be taken as 17 *mans*, or $12\frac{1}{4}$ cwts. per acre. The principal danger tobacco has to dread is hail. It also suffers from various insects, called *súndí*, *salaí* and *tela*. *Súndí* is a grey caterpillar about an inch long. Some say it is the same as *toka*, but the latter seems really some sort of grasshopper. *Saláí* is a small reddish caterpillar. Both prey on the recently transplanted seedlings, if not properly watered, attacking the leaf. Careful cultivation in the way of irrigation, weeding and top dressing, eradicate these pests. *Tela* is a very small yellow insect which attacks the plants when nearly mature. It appears to render the leaf insipid. Occasionally the plant dries up without any apparent cause. This disease is known as *sokra* or *ugherá*.

Crops supplying fodder.
Purser, 4, 39.

The crops supplying fodder for cattle are, in the autumn, *charri*, maize, *moth*, *másh*, *múng*, and *sawánk*; in the spring, *sinji*, *methá*, *hálon*, barley, wheat, *gram* and *masar*. Of these *charrí*, and the first three spring-crops are grown exclusively, and *sawánk* chiefly, for fodder. All the others are grown mostly for their grain, and the straw is utilized for feeding cattle; but *moth* and *múng* are also very commonly grown mixed with *charrí* and then, as long as the

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Crops supplying fodder.

latter crop is cut green, they are so too. The cultivation of some of these crops has been already described, and only a few remarks are needed about the others. *Mísh* is sown about the beginning of the rains, and is cut about the latter half of October. It is found mostly in the best class of dry land, or in well-land which is cultivated on the two-year system, and so is chiefly grown in Nawashahr and Phillaur. It not seldom precedes sugarcane. It is a rain-crop, and is sown broadcast at the rate of 8 lbs. to the acre. No special attention is paid to its cultivation. *Múng* is sown and reaped about the same time as *másh*. Two varieties are found, that with green grain, called *mungí*, and that with black grain, *munga* (*Phaseolus mar*). It is almost invariably sown with *charrí*, round the stalks of which it climbs. It is difficult to distinguish from *másh*, but may be known by its smooth leaves, those of *másh* are rough. *Sawánk* is rarely grown. It is sown when the first rains fall, and is cut down and given to cattle green during August. *Sinji*, *metha* and *hálon* are grown in heavily manured well-lands, usually after maize or cotton; and are commonly sown while these crops are still standing. The ground is watered, and the seed flung down broadcast, and either ploughed in, or worked in by hand with the trowel. If grown in fallow land, it is sown broadcast after a ploughing. *Sinjí* is sown in October and November and is cut green in February and March. It is cleared off the ground and stored in April. *Hálon* is very rarely seen. *Metha* is also a very common crop in alluvial lands lately thrown up by the Sutlej where it is usually found mixed with *sarhon* (mustard), *alsí* (linseed) and barley. *Masar* mixed with barley is also a regular crop on such alluvial lands, which are generally of poor quality. Indeed it is grown but little elsewhere. It is sown broadcast, at the rate of 20 lbs. to the acre, about the beginning of November, and ripens early in April. In its earlier stages it is somewhat difficult to distinguish from gram without close inspection, which shows its leaflets to be "entire," while those of gram are "serrate." When stored for fodder, all the crops are first dried in the sun. Then *charrí* and maize stalks are tied up in bundles and stacked in any form found convenient; they may be placed standing up like wheat-sheaves in a field, or may be simply put one on top of the other, in which case the upper bundles are given a slope so as to let the rain run off. Broken wheat-straw is kept in round stacks having a top sloping up to a point, and thatched with straw from top to bottom. When fodder is wanted, a hole is made in the stack near the ground, and the needful quantity withdrawn. Other fodder crops are grown in such small quantities that the straw or leaves can be conveniently kept in a shed or house. The fodder obtained from *moth*, *múng* and *másh* is divided into three kinds, which, ranked according to their value, are: the empty pods (*phallí*), leaves (*pattí*), and the stalks (*gona*). The last are of little use for cattle, and are sold to owners of asses and mules when possible. The leaves are first stripped by hand, then the stalks and pods (*tángar*) are threshed, next

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[s]talks are picked out, and then the remainder is winnowed, and the [c]haff separated from the grain. As regards their value as fodder, *[m]oth* stands first, *másh* second and *múng* last. The area under purely [f]odder-crops, *charrí*, *sinjí*, *metha* and *hálon*, is about one-sixth of the [t]otal area cropped. Of this fraction nearly three-quarters are *charrí*.

Other crops. *Purser*, 4, 40.

Red pepper is principally cultivated in the Bet by Aráins and [S]ainís. In some villages it takes the place of cane, where the soil [i]s too saline for the latter crop. Pepper is always irrigated and [m]anured. It is sown from May to August, and picking begins [e]arly in October and goes on to the middle of December. *Sann* ([f]alse hemp) is grown for its fibre, which is required for the ropes [o]f bucket-wells, and is consequently most common in the two [e]astern tahsils. It is generally irrigated, but unirrigated patches [a]mong *charrí* are not rare. It is cut in the middle of October and [t]hen steeped for eight days or so in any convenient pond. The [t]raveller will do well to keep to windward of the place selected, as [t]he smell is most unpleasant. After steeping, the stalks are dried in [t]he sun, when the fibre can be easily separated by hand from the [w]oody part of the stem. Rope-making is most brisk about the end [o]f February for hemp, and a little later for cane-fibre. *Sankokra* ([R]oselle hemp) is not grown alone, but is put down occasionally [ro]und cane and cotton fields. It is cut a little before false hemp, [an]d steeped nearly twice as long before the fibre is extracted. *[T]il* (sesamum) is generally found mixed with *charrí* and pulses. *[T]oria*, a kind of mustard, is a semi-autumn crop, it has been seen [in] flower in October. Its leaves cannot be used as pot-herbs like [th]ose of *sarhon* (Brassica campestris), as plucking them off injures [th]e plant. The oil of *toria* is said to be inferior to that of *sarhon*. [T]his latter crop is usually grown in the best irrigated land, but not [ex]tensively. It is a frequent constituent of mixed fodder crops in [ne]w river-lands. The practice, so common elsewhere, of growing it [in] lines among wheat or barley, is not adopted. *Tárámírá* ([B]rassica eruca), another spring oil-plant, is seldom grown, and then [ge]nerally in poor sandy soil with traces of *kuller*. *Alsí* (linseed) [is] usually grown in lines round wheat, but occasionally alone in [sm]all patches. Figures, corroborated by the number of vats to be [se]en scattered about the country at wells, show that *indigo* was [m]uch more extensively cultivated some years ago than it is now. [T]he falling-off occurred about thirty years ago, and is attributed to [pr]ices not being remunerative. Another dye, safflower (*Kasumbha*), [is] a spring-crop. It is generally grown in among gram, and some[ti]mes by itself in small strips along the border of a gram or wheat [fi]eld. Barley is not grown much alone. When it is, the object is [ei]ther to spare the soil in which maize has been grown by putting [do]wn a crop less exhausting than wheat, or to secure food before [th]e wheat is ripe. With the latter object it is occasionally grown [m]ixed with wheat. Barley and *masar* together are a common [cr]op in new alluvial soils. The best time to sow barley is from

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Agriculture
Other crops.

the middle of October to the middle of November. It ripens about a fortnight before wheat. The amount of seed and system of cultivation are much the same for both crops, except that less attention is paid to barley. The early grain is commonly parched. Poppy is grown for the heads (*pot*), with which an intoxicating and narcotic infusion is made, and from which the seeds useful for other purposes are obtained. Opium is not made. Vegetables and herbs are grown all over the District, but, of course, mostly in the vicinity of large towns and villages, and where Aráins and Sainís have land. Radishes (*múlí*), turnips, onions, garlic, carrots, fennel (*sonf*), coriander (*dhaníá*), lovage (*ajwáín*), *shakarkand* (*Convovolu batatas*), and the yam (*kachalu*) are the most common kinds. Melons of various sorts are extensively grown in the hot weather and rains. Among them may be mentioned the bottle-gourd (*kaddú*), melon (*kharbúza*), water-melon (*hadwáná*), the cucumber (*khíra*), and *kakri*, another kind of melon. The second of these flourishes most in sandy land near a river; the water-melon is commonly grown without irrigation; the others are usually garden-plants.

Diseases of crops.
Purser, 4, 41.

The principal diseases and enemies of crops are the following:—*Tela*, attacking cane, cotton, *charri* and tobacco, is a species of Aphis, and has been fully noticed in the remarks made about the first two of these crops. Good rain seems the only remedy for it. *Gaddí*, or *sura* and *gurúwán* are also diseases of cane and are caused, the first by a reddish insect, and the latter by a greyish-yellow caterpillar. *Súndí* is a green or grey caterpillar which attacks maize, tobacco and gram, principally the latter. It gets inside the gram pods and eats the grain. *Toka* is said to be a disease of cotton and tobacco, and to be the same as *súndí* as regards the one, and *tela* as regards the other. Mr. Purser believes *toka* to be simply a kind of grasshopper. *Salaí* is a reddish caterpillar from which tobacco suffers. *Ukherá* is a disease of maize and tobacco, and is known also as *sokra* in respect of the latter. The roots dry up and the plant withers away. The cause is not known. These diseases are all probably more or less preventable; and cultivation in the district is too good to allow crops to suffer much from them. But there are many other calamities to which crops are exposed from which no care on the part of the farmer can preserve them. Frost (*pálá* or *korá*) chiefly injures cane, rendering crystal-

Injuries due to the weather.

lization almost impossible. It also does harm to late cotton, and maize, tobacco, and sometimes to wheat. Hailstorms (*gálá áhi*) are mostly to be dreaded for tobacco, but they are capable of destroying any crop in their track, which is fortunately generally a narrow one. They occur mostly about March and April. Heavy rain is very injurious to *moth*, and, if not followed by early sunshine, causes *charri* to turn yellow and to remain stunted. This disease is known as *seba*. *Kungí* is rust, and is caused by continuous wet or damp weather without sunshine early the year. The people say the

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disease is caused by a small yellow insect, but it has been established at home that rust is due to an atmospheric stroke. The leaves of the plants affected turn yellow, and the grain either does not form at all or is stunted. Bright strong sunshine does much towards remedying the injury done by *kungí*. Heavy wind-storms, especially if accompanied by rain, are apt to injure cotton when in flower, and lay crops, principally wheat and maize. The latter is especially liable to suffer from the gales, called *Agat*, with which the rains usually conclude. The mythological aspect of *Agat* is exhibited at page 125 of the Ludhiána Settlement Report. *Bulla* is a west wind which blows sometimes at the end of February or beginning of March, and causes gram to dry up and the grain to shrivel in the pods. Wheat is also said to be affected; but gram is the only crop about which complaints are common. Lightning (*lishk*) is said to cause the flowers to fall off, and, of course, there is in consequence no produce. All conspicuously flowering plants seem liable to suffer in this way, but gram and *masar* are most affected. Finally *charrí* suffers occasionally from want of rain. The plant withers and becomes so poisonous that frequently cattle eating it die (See Punjab Record for 1869. Selections from the Records of the Office of the Financial Commissioner, No. XXIII). Besides these diseases due to internal parasites and calamities depending on the weather, crops suffer from external enemies, among whom, perhaps, *súndí* ought to be reckoned. Pigs do great mischief to maize, wheat and other crops near the Sutlej. Rats are sufficiently troublesome, nibbling at the foot of cane-stalks and other plants till they fall; but they are not a serious plague. Far more injurious are white-ants (*síúnk*), which do much mischief to crops in dry seasons, especially in the spring. Various kinds of birds—crows, sparrows, *tilyar*, and others—necessitate a good deal of watching to prevent them appropriating too great a share of the crops. Locusts (*ahin*, *tiddi* and *salá*) are fortunately rarely seen.

Other external enemies of crops.

Cultivated area.
Table 18 *of Part B.*

There is practically no room for the extension of cultivation in the District. A reference to Table 18 will show that in the years 1885 - 1902 the area "available for cultivation and not yet cultivated" has, excluding the very small area of Government waste, shrunk from 90,625 to 63,520 acres, or less then one-twelfth of the total area of the District. The greater part of this consists of sand-hills or other waste land, little of which has the least chance of being brought under cultivation; and the great economic problem of the District now is the increasing pressure of the population on a country whose powers of production have practically reached their limits.

General condition of agricultural practice.
Purser, 4, 45.

On the whole, the agriculture of the District is in a thoroughly sound condition and is daily improving. The agriculturist thoroughly understands the value of manures, uses them with much discrimination, and supplements them with an untiring and practised industry. He is well acquainted with the advantage of rotation of

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crops, and on broad lines acts up to his knowledge. He is quite aware that some crops are more exhausting than others, and will grow the latter when he thinks it pays him to do so in preference to the former; thus he will grow barley instead of wheat, if he wishes to spare his maize-land. He understands the advantage of good seed. All his knowledge may be empirical, and he may not be able to explain scientifically why he adopts any particular procedure. But this is practically of little consequence as long as the result is satisfactory. That it is so, is shown by the fact that there is no reason to believe the soil has at all deteriorated. No doubt, unirrigated land that has been cultivated some years does not produce as much as it did when first broken up; but it has reached a stage of fair productiveness below which it no longer sinks. The agricultural implements are rude but they are effective, cheap, easily made, and easily kept in repair. The agriculturist is fond of walking in the old paths, and very rightly, as the experience of generations has shown them to be safe; he is cautious, as a man of small means should be, who considers it his first duty to pay the Government revenue; but he has a keen eye for what he considers his own advantage, and will readily adopt any improvement once he is satisfied it pays and is not opposed to his religious beliefs.

Exhaustion of soil.

Improvements.

Takavi. *Table* 20 *of Part B.*

Mr. Purser observed in 1885 that for the purpose of building wells advances were not taken from Government to any great extent. "The people," he says, "prefer to go, when funds are needed, to the money-lender, though he charges much higher interest than Government does. The usual reasons are given for this unpopularity of Government aid: the delay and formalities that have to be put up with before a loan can be got; the early date at which repayment has to begin; and the strictness in recovering instalments due, whether the season is good or bad. It is, perhaps, a matter for consideration whether there is any object in urging the people of Jullundur to apply for advances. Experience has shown that, they are quite alive to the advantage of extending irrigation, and that they have the means to do so. Under these circumstances it might be better to reserve the limited grant for advances for other Districts, less enlightened and with less resources." Now however this reluctance has largely disappeared and the people are very ready to apply for loans under the Land Improvement Loans Act, which are as a rule faithfully applied to the objects for which they are intended and fairly punctually repaid. But little use is made of the Agriculturists Loans Act. During the five years ending September 1901 a total of Rs. 35,543 was advanced under the Land Improvement Loans Act and Rs. 5,200 under the Agriculturists Loans Act.

Economic condition of the agriculturist. *Table* 21 *of Part B.*

There is a great deal of debt, but comparatively little of it is of a hopeless kind. The tracts most involved are the west of the Jullundur Tahsil, and the villages about Núrmahal and some other towns. But very embarrassed estates will be found all over the

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Economic condition of the agriculturist.

District. Purser's Settlement Report, page 70, gives by tahsils the registered sales and mortgages of land for the three decades between 1851 and 1881. According to his figures the registered sales had in 1881 amounted to Rs. 22,89,578 and the mortgages to Rs. 46,58,852, and the outstanding mortgage debt to Rs. 31,77,617. The nominal proceeds of all the registered sales for thirty years was thus in 1881 about equal to the revenue of the District for a year and-a-half, and the outstanding mortgage debt to 2½ years' revenue. The total area sold was 41,067 acres, and the total area found mortgaged, by registered deed or otherwise, at measurements was 63,177 acres, or 9½ per cent. of the cultivated area of the District. According to Mr. Purser's figures the noticeable feature even then was the progressive increase in transactions, and if the registration figures are to be trusted this rate of increase has been more than maintained. In the twenty years ending with September 1901 the nominal sale money is Rs. 1,83,32,457 and mortgage money Rs. 1,00,38,836. The total cultivated area under non-fructuary mortgage was however in 1901-02 only 81,413 acres or 11·7 per cent. of the cultivated area, a very moderate increase, and one that gives a far more trustworthy criterion of the indebtedness of the District than the figures of sale and mortgage money which are notoriously inflated in order to defeat pre-emption.

Speaking of the cause of indebtedness Mr. Purser remarks :— "This seems due not to the impoverished condition of the people, though in some instances it is due to this cause, but rather to the increased value of land which has given the zamíndár greater facilities for borrowing by improving the security he has to offer. Under Sikh rule the agriculturist had to pay away all the produce of his land that remained over after defraying the cost of cultivation. It was, therefore, practically impossible for him to borrow on the security of his land. The English Government introduced a fixed cash assessment. At first, owing to a fall in prices, and probably also to political mistrust, the value of land was but small. But when the Mutiny had been suppressed, and when the extension of roads and railways, by opening new markets, had raised prices, mistrust ceased, and the farmers had handsome balances left after paying the revenue and providing for the necessary expenses of cultivation. The money-lending classes became glad to make advances on the security of land, while many of the peasantry, ignorant of the real value of money, and unable to judge the future disastrous consequences of debt, were equally glad to borrow. It is no wonder then that debts increased with the value of land. Indeed what is astonishing is that they did not increase more; and it speaks well for the sound sense of the mass of the people that they did not yield to temptation. In some cases debts have undoubtedly been incurred on account of poverty due to death, sickness, and calamities of season. In other cases it is difficult to make out the real cause of debt. There is no reason why the villages about Núrmahal should

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Dealing with money-lenders.

day. A similar book for receipts and disbursements of produce is sometimes kept, and in rare cases there may be a *Roznámcha* in which all transactions in cash and kind are entered just as they occur. The books are written in the Landa character and can often not be read by the writer, are generally unreadable by any one but him and in all cases are as difficult to decipher as hieroglyphics. They are also full of antiquated and technical terms which ordinary mortals do not understand. Fortunately the vocabulary of account books is limited, and a list of the uncouth words is easily made. Though the amount of debt in this District is likely to increase and it may increase considerably before it need be a subject of anxiety, if the District is considered as a whole though as regards special tracts and special classes it may require careful consideration at an earlier date.

Consumption of food-grains

The total consumption of food-grains by the population of the District as estimated in 1878 for the purposes of the Famine Report is shown in maunds in the margin. The figures are based upon an estimated population of 794,764 souls. On the other hand, the average consumption per head

Grain	Agriculturists.	Non-agriculturists.	Total.
Wheat ...	1,216,406	1,397,878	2,614,284
Inferior grains ..	1,916,762	912,900	2,829,662
Pulses ..	552,912	542,035	1,094,947
Total ...	3,686,080	2,852,813	6,538,893

is believed to have been over-estimated. (By Mr. Purser the quantity of grain needed for each person annually was taken as 7 maunds. This included seed-grain, wastage and feed of cattle). In the District Census Report for 1881, the Deputy Commissioner wrote:—"To feed the population of the District, 6,316,440 maunds of grain of all kinds are required; the total outturn of an average year's crop throughout the District may be estimated at a rough calculation as 7,589,305 maunds of grain, or more than sufficient for the wants of the inhabitants." Mr. Purser, however, as Settlement Officer (1880-85), considered that almost the entire grain, vegetables and cotton produced in the District were required to feed and clothe its population. The District receives large sums remitted through the Post Office from emigrant settlers on the Chenáb and other canals, from Australia and from persons in civil and military employ under Government.

Plough and well cattle. Bullocks.
Purser, 4, 47.

The people are loud in their complaints of the enormous expense they are put to in buying plough-cattle. Looking at the above figures, there certainly seems reason to believe that their complaints are based on a substantial amount of fact, for there are 241,000 bullocks to 138,000 cows, and as there is no export sale of cows it would seem as if about 100,000 bullocks had to be imported; or taking the average life of a bullock as eleven years upwards of 9,000 bullocks have to be bought from the outside every year. This is a rough calculation, and probably under

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Plough and well cattle. Bullocks.

estimates the foreign importation; but it is very doubtful whether the District has to buy elsewhere more than 10,000 bullocks per annum. These are obtained mostly at the Amritsar, Hissár and Sirsa fairs, and in Patiála and the Ferozepore District. Jats from the south of the Sutlej bring cattle for sale. They are known as Díwána; it is said because, if not paid when the instalments fall due, they behave as violently as a sect of Fakírs of that name, who used to go about extorting money from the people. (See Census Report of 1881, paragraph 522)., A yoke of bullocks fit to work at a rope-and-bucket well costs from Rs. 70 to Rs. 100, while for the Persian-wheel, Rs. 50 will buy a sufficiently good pair. The plough-cattle of the Bet are very inferior, as they have no work to do at wells, and the soil being easily worked, ploughing does not require much strength, while at the cane-mills three yoke of oxen can be employed if two are not enough. The strongest bullocks are needed in the Dhak of Nawashahr, where the soil is very stiff, and the rope and bucket are in general use. The deep wells of Phillaur, too, require good cattle. Bullocks are made so when between three or four years old, in the usual country fashion. They are put regularly to work when four years old and go on working till eleven years of age. The people of Nawashahr say the hard work at the wells and sugar-mills kills off their bullocks very fast, and they speak with apparent envy of the happy condition of the Hoshiárpur people, whose cattle have a long and easy life. The foreign cattle are said to be very inferior in staying powers to the local breed, as they suffer much from want of the natural food-grass to which they have been accustomed.

Buffaloes.

Buffaloes are largely used in agricultural work, but are considered very inferior to bullocks. An average male buffalo fit for work costs about Rs. 20 to Rs. 25. They are put to work when three years old They are said to suffer much from heat, and live only about nine years. The young male buffaloes are sold when not needed for work, and besides they are neglected, and so the mortality is considerable among them, and thus the number of males is far below that of cow-buffaloes.

Milch-cattle. *Purser*, 4, 48.

The milch-cattle are in no way remarkable. Pasturage is scanty, and naturally they do not flourish. An ordinary cow of a villager will give, when in average milk, about 2½ *sérs* and a buffalo 5 *sérs* per day; cows begin to calve when four years old, and give four or five calves, at intervals of eighteen months. Buffaloes have their first calf a little later than cows, and have four or five more at similar intervals. It will be noted that, while the number of milch-buffaloes is much larger than that of males, bullocks are far in excess of cows. It is not clear what determines whether a village should keep cows or buffaloes. The general principle would seem to be that the latter predominate where water is abundant, but there are many exceptions. There is one cow or buffalo that has calved to every nine persons. This does not allow much

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milk to each. Milking takes place at morning and evening, the latter milking giving about one-third more milk than the former. The morning milk is left in a vessel to simmer all day over a very slow fire. The evening milk is heated nearly to boiling point and mixed with the morning's milk. A little curd being added, the whole is allowed to stand till next morning, when it is churned. The butter is little used as such, but is clarified, and the resulting *ghi* is sold, or retained for household needs. The butter-milk is consumed in the family. Little milk is drunk, and that only by children.

Hissár bulls.

There was in 1898 a Hissár bull at each of the following places:—Jullundur, Kartárpur, Larokar, Nakodar, Shahkot, Birk, Bilgat, Ráhon, Raipur.

Food of cattle. *Purser*, 4, 49. *Bisákh* to *Hár*.

The fodder-crops have been noticed in some detail (on pp. 185-7) and only a short account of the food of cattle will be needed here. During *Bisákh*, *Jeth* and *Hár* (middle of April to middle of July) the broken straw of wheat is their principal food. Broken barley, *masar* and gram straw may also be given, but barley and *masar* are little grown. *Sinjí* is occasionally stored, and when this is the case, it is given to cattle during these months. During the next two months the height of the rainy season, there is plenty of grass in uncultivated plots and in fields lying fallow. This is grazed, and also dug up and brought home for the cattle. Next month, green *charrí* (great millet) alone, or mixed with *moth* and *múng*, comes in and supplies food for nearly two months. About the end of October, the *charrí* left is cut down and stacked, and for the next four months it forms the principal food, being supplemented by maize-stalks and, as soon as cane-crushing begins, about the end of November, by the arrow of the canes, which is fed mixed with broken straw. During February and March, green fodder-crops as *metha*, *sinjí* and *hálon* are cut down as needed, and given to cattle in the same way as the cane-tops were previously. The use of green wheat and barley, so common in some parts of the country, is extremely rare except near big towns. If the rains hold off, the people are put to great straits to feed their cattle; sugarcane is cut for this purpose, but it is a poor fodder and does not suit for any length of time; the leaves of the *dhak* tree (*Butea frondosa*) are extensively used on such occasions. Fortunately these do not occur often, for the lot of the cattle is then most melancholy. Instead of obtaining a couple of months' rest, they have to go on working at the wells in the extreme summer-heat, and get nothing to eat but dry straw, and not enough of that, with some cane which does not suit them; they soon begin to break down, and many of them die. In 1883, this state of things occurred, and afforded an opportunity of proving how far the district is protected by its wells. There is no record of a total failure of the rains in Jullundur, but if such a calamity should ever happen, the wells will not save the country from ruin. The country is so fully cultivated

Sáwan, *Bhádon*. *Assu*. *Katak* to *Mágh*. *Phaggan*, *Chet*.

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that little ground for grazing is now left, except along the Sutlej, and in places, near the Beín. Large numbers of cattle come from some distance to these favoured spots, and considerable sums are earned as grazing-fees by the owners of the land. It should be noted that, all through the year broken straw is given, and the fodder detailed above is in addition to it.

When cows and buffaloes are about to calve, and when they are in milk, they often get grain, boiled cotton seed and oil cake; but the amount depends on the owner's means, and nothing certain can be said about the quantity. Cattle sent out to graze are generally looked after by some young or crippled member of the family. There are, however, common herds, called *páli*, who get certain doles of straw and grain from the agriculturists at harvest, and from non-agriculturists, in turn. Every village has one or more stud-bulls, that wander about as they see fit.

Diseases of cattle. *Purser*, 4, 50.

Cattle are subject to numerous diseases, concerning which little accurate information can be got from the people. The most common are *rora*, *andi*, and *galghotú*. *Rora* is ordinary foot-and-mouth disease, and is very infectious (*hawai*), though rarely fatal. The usual remedies are to drive the afflicted animal about in hot sand or to put lime on the feet, the object in both cases being to kill the worms. But incantation by a Fakir or Bráhman is also practised; the operator is a professional sorcerer, and sprinkles the cattle with milk and water, fumigates them with *gugal* (Ballium), and writes charms (*túna*) to be hung over the road they pass. Such charms always exist at the gateways of villages, but on occasions of epidemics extra charms are brought into use. *Andi* also called *mann* (which seems to mean pain generally), is dysentery. It occurs generally in the rains, less in the cold weather. It is said to be infectious and very deadly, the animal generally dying in a few days. *Sonf* (Fœniculum vulgare) and *másh* (pulses) are given, and the mouth is washed.

Rora.

Andi.

Galghotú.

Galghotú is a very deadly disease, scarcely any animal attacked escaping. The characteristic symptom is a swelling in the throat. No special cause of this malady is known. Bleeding is sometimes tried or branding the neck. Other diseases of cattle are rare. Among them may be mentioned *ogú*, which seems some sort of paralysis. The animal suddenly drops. The remedy is for some one to strip himself and to walk round the patient, with some burning straw or cane-fibre, &c., in his hand. This disease is attributed to an animal, called *ogú* or *ugú* passing over the victim. No one has seen this baneful creature, and so it cannot be described.[1] *Sukhtila* is peculiar to kine and seems some sort of cold; so does *pitmúhan* or *phiphri* and probably *takú*, which attacks only buffaloes. It is attributed to lying down in heated water about the middle of the rains.

Ogú and other minor diseases.

[1] But see *Punjab Notes and Queries*, July, 1885, No. 888, where the *uggú* is said to be the Peewit.

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The buffalo is expressively said to dry up. *Zaharbád* is characterized by swellings on the body, and looks like what is called *sat* in Montgomery, but is said to be rarely fatal. The root of *sin* (Wythania somnifera) is administered with salt. *Basma* is a swelling of the udder and *guhan* of the foot; *jhola* is palsy. In *tau* or *taul* the sick cow or bullock (for it attacks only them), insists on lying down in cold water. The remedy is a jackal made into soup.

Sheep and goats. *Purser*, 4, 51.

Sheep are sheared about the end of March, and again about the end of September. The outturn of wool is $1\frac{1}{2}$ lbs. which will sell for about four annas. Wool is partly used on the spot for country blankets and partly exported. Goats are kept principally for their milk, though they are also used as food, and their hair, which is cut about April, is sold. The clip is a little larger than that of wool, but the price realized is only a rupee for 7 to 8 lbs. if cash is paid. The purchasers are mostly Kumhárs (potters) who make ropes and bags of the hair. The milk is partly consumed at home and partly sold.

Horses.

Horses are not numerous, and many of those so recorded would be better described as ponies. The people cannot afford to keep them, and have little need of them. Nor is a deficiency in quantity made up by superior quality. McGregor, indeed, in his "History of the Sikhs" (Vol. II, page 345,) says the Jullundur Doáb is famous for a breed of horses; but this was probably only a tradition dating from the *Aín-i-Akbarí* in which the horses of Tihara and Bajwára are mentioned. There is an Imperial stallion at Nawashahr, and one belonging to the District Board at Jullundur.

Ponies and mules.

Ponies are kept for carriage and riding, and mules principally by Kumhárs and carriers.

Donkeys.

Donkeys belong usually to brick-makers and potters. They carry fuel to the kilns, and are also employed in carrying grain.

Other live-stock.

There are Imperial donkey-stallions at Phillaur and Nawashahr and one at Jullundur, kept for mule breeding. Camels are very few and need no special mention. No pigs are shown, but there are some, though very few indeed. Domestic fowls are kept in most villages by the lowest menials: ducks and geese are sometimes seen, and turkeys are largely reared in a couple of villages near Cantonments, and find a ready sale in markets as distant as the hill stations.

Skins.

As a rule, Chúhrás and Chamárs are entitled to the skins of animals that die a natural death, but not of those killed for food. The skins of the latter are retained by their owners, Chuhrás take all kinds of dead cattle, but Chamárs will not take horses, mules or asses. The Chúhra gets the skins of very young calves too.

Fairs.

The Dusehra cattle fair is held at Jullundur in October. It is not of much importance. Prizes are given from Local Funds.

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Veterinary Assistants.

There are three Veterinary Assistants in the District.

Veterinary. *Table* 23 *of Part* B.

There is a Veterinary Dispensary at Jullundur, but it is merely a building to which cattle and horses are brought for treatment by the Veterinary Assistant, and the returns do not distinguish between cases so treated and those treated by him when on tour. The distribution of Imperial and District Board stallions is given in Table 23.

Irrigation. *Table* 18 *of Part B.* *Purser*, 4, 9.

Irrigation is almost entirely from wells. There are no canals, perennial or inundation, in any part of the District. Nor is it customary for the people to dig small water-courses from the Sutlej or Beín for agricultural purposes. Wells are of three kinds. To begin with the most insignificant: the *dhingli*, or *dhenkli* is a lever-well consisting of a shallow hole in the ground, sometimes lined with bands of *sarr* grass, cotton-stalks, tamarisk (*pilchi*) twigs, or cane-fibre, to keep the sides from falling in. A few feet off is a fulcrum, built of mud or else a forked branch of a tree. To the top of the fulcrum a long wooden lever is attached, with vertical action. At the end furthest from the pit the lever is weighted with a heavy lump of sun-baked mud. To the near end is attached a small earthen pot, by a rope just long enough to allow it to dip into the water at the bottom of the well. When not at work, the far end of the lever is kept on the ground by the attached weight. When the well is at work, a man stands near the mouth of the well and pulls down the near end of the lever, till the pot dips into the water. He then lets go, and the weight at the other end supplies enough power to raise the pot to the top of the hole, where it is emptied into a shallow depression, whence the water is conducted by a small channel to the land to be irrigated. A well of this sort can water about two-thirds of an acre, and on account of its small irrigating capacity is quite unfit for extensive cultivation, as it is far from economical. It is very little used, and is found as a permanent means of irrigation only in the immediate vicinity of large villages or towns, where small plots are very highly cultivated as market gardens. As a temporary means, it is chiefly seen in tracts where artificial irrigation is usually not needed, such as the Sírwál. In seasons of drought, hundreds of lever-wells are run up, and the area irrigated by them all taken together is by no means despicable; the cost of erecting them is trifling, and the men may as well work them as sit looking out for the rain. The depth of *dhinglis* varies very much, but is rarely more than twenty feet to the water, and this only when the well is permanent. In the case of temporary lever-wells, the depth is only a few feet, as water is always close to the surface in places where artificial irrigation can ordinarily be dispensed with. The total area returned as irrigated by lever-wells at measurements was only 190 acres. There was probably at least five times that in 1883-84.

Rope-and-bucket wells. *Purser*, 4, 10.

Wells worked by bullock-power are invariably lined with bricks set in mud or mortar. Unlined wells are practically unknown. The power is applied in two ways. In the whole of Nawashahr and in

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the uplands of Phillaur (with very rare exceptions in the extreme west), and in a few villages in the north-east of Nakodar and a couple in the extreme south-east of Jullundur, the bucket and rope working over a pulley are used. Elsewhere their place is taken by the Persian-wheel. In the rope-and-bucket well a brick trough is built close to the well, and a stout pulley is run up over the middle of the well-side of the trough, at a height of about six feet above the parapet of the well, being supported by a more or less simple wooden frame-work; a forked branch of a tree is the simplest support. From the trough, sloping down from the well, an inclined plane is dug. A large leathern bucket, suspended to, and kept open by, a wide iron ring, is attached to a rope working over the pulley. The bucket falls by its own weight into the water. When full, the other end of the rope is attached to the yoke of a pair of bullocks, who walk down one side of the inclined plane till the bucket is drawn up to the level of the trough, on which it is rested. The man driving the bullocks pulls out the peg by which the rope is attached to the yoke, and thus disengages the bullocks, who walk up the other side of the plane. In the meantime, a man has emptied the bucket into the trough, whence the water flows along a narrow channel to the field, and has put the bucket over the mouth of the well, to fall again to the water, be filled, pulled up and emptied as before. With one pair of bullocks three men are needed at such a well, one to attend to the bucket, another to drive the bullocks, and the third to attend to the flow of water in the beds into which the fields are divided for irrigation. If two pairs of bullocks are used at the same time the well can be worked much more economically, as four men are sufficient, one at the bucket and another in the field as before, and two to drive the bullocks, while two yokes do double the work of one. A still further economy may be effected when two buckets can be used at a well; as then seven men can manage four pairs of bullocks. But, as a rule, when two buckets are at work they do not irrigate the same field. Wells with three or four buckets are found, but they are very rare indeed. Double-wells have, of course, to be larger than wells for only one bucket; they need also more substantial building, as the strain due to the withdrawal of more water is greater; and they cannot be constructed everywhere, as the supply of water is not in all places sufficient to keep two buckets continuously at work.

The Persian-wheel. Compared with rope-and-bucket wells. *Purser*, 4, 11.

The Persian-wheel is too well-known to need description here. Compared with the rope-and-bucket system, a Persian-wheel has so many advantages that it is difficult to see, in many cases, why it does not supplant its rival. No doubt its irrigating capacity is less, but by no means so much less as is often supposed. When wells are deep, the rope-and-bucket method makes less demands on the cattle. But up to 25 or 30 feet, the Persian-wheel is easier. Among its advantages are the following:—There is less strain on the well, as

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water is gradually withdrawn and not in one great mass, and so the construction of the well need not be so solid as that of rope-and-bucket wells. At the latter, men are occasionally killed or injured by the rope breaking, and striking them when the charged bucket falls back into the well. There is no such danger at a Persian-wheel. As there is no bucket to be attended to, one man less is wanted at the well; and while any old man, or woman, or little child can, from the seat, drive the bullocks at the Persian-wheel, a stout man or sturdy boy is required to drive them up and down the inclined plane. Very inferior cattle will do, as the work is light and continuous, not requiring violent efforts at intervals. A pair of bullocks fit to work at a rope-and-bucket well will cost at least half as much again as a pair suitable for a Persian-wheel. This implies also a saving in fodder. And the bullocks last longer, as the work is not so trying. No doubt, the wood-work is more expensive, but it lasts a long time. The cost of the earthen pots in one case is met by the cost of the leathern bucket in the other. The rope in the latter case is made of *sann* (false-hemp), which has to be specially grown for the purpose; the endless band of the Persian-wheel is made of cane-fibre after crushing, which would otherwise be of no use. However, the rope-and-bucket wells must have their advantages, or else the zamíndárs would very soon give them up.

Compared with rope-and-bucket well.

The Persian-wheel is found in the Phillaur Bét and in the two western Tahsíls, where the soil is sandy, and water is near the surface. The reason seems to be that, there is no stratum on which the cylinder of the well could rest, sufficiently strong to bear its weight without support from the sand below the stratum. The action of the well is to withdraw this sand, and thus to form a hollow space under the well; and the greater the quantity of water suddenly withdrawn, the greater the influx of sand from underneath the well into the cylinder, and consequently, the greater the hollow formed. With the rope-and-bucket, the disturbance is great; but with the Persian-wheel little water is withdrawn at any one moment, and so there is little disturbance, and little indraught of sand. *Jhallárs* are simply Persian-wheels, without the well, erected on the bank of a river, stream, pond or pool. Their use is very limited in this District. There are a few on the Beín and Sutlej, and some are worked at the depression just north of the town of Núrmahal. The total area irrigated by *jhallárs* was at settlement only 928 acres, almost all in Nakodar.

Jhallárs.

Another method of irrigating is by the basket (*chatta*). This is extensively practised, but not permanently, as the water supply soon ceases. Much land is irrigated by the basket on the Eastern Neri and the upper course of the Beín, in Nawashahr, especially in seasons of drought. Pools and ponds are drained of their water as soon as possible by this method. It is also used as an auxiliary to well irrigation, when the field to be irrigated is above the level of the water course leading from the well. Two ropes are attached to

Basket-irrigation. *Purser*, 4, 12.

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Agriculture
Basket-irrigation.

each of two sides of a shallow basket, and are grasped by two men who hold one rope in each hand, and standing at opposite sides of the pool from which the water is to be drawn, dip the basket into the pool with a forward swing, which continued, throws the water taken out by the basket up to the desired level. Sometimes a second pair of men will raise the water from here to a still higher point, in the same way. The work is very heavy and requires some skill. The area irrigated by baskets is about 1,500 acres, of which two-thirds are in Nawashahr. The returns are not very reliable, so the exact area cannot be given.

Statistics of wells.
***Purser*, 4, 13.**

The popularity of well irrigation may be judged from the fact that, the irrigated area between the Regular and Revised Settlements increased at an average rate of 2,000 acres annually and from 1885—1901-02 at the rate of 4,500 annually. A detailed statement of the new wells sunk, arranged as far as possible in decades, and of old wells that have become unserviceable, is given in Purser's Settlement Report; a summary with the new wells sunk since the settlement is given in the margin. Up to 1881-1882, Nakodar heads the list, having a population decidedly superior to that of Jullundur, and the cost of constructing and equipping a Persian-wheel being less than that of the rope-and-bucket well in use in the eastern Tahsíl. Since then Jullundur has come well to the front in population and in increase of wells alike. In the following statement some of the more important statistics concerning wells in this District are shown as they existed at the Revised Settlement :—

TAHSIL.	NEW WELLS CONSTRUCTED.	
	1851—81.	Revised Settlement to 1901-02.
Nawáshahr ...	1,465	905
Phillaur	1,378	1,129
Nakodar	3,416	1,965
Jullundur	2,275	2,887
Total ...	8,534	6,886

TAHSIL.	NUMBER OF WELLS.							Average depth to water in feet.	Average cost of well.	AREA IRRIGATED ANNUALLY PER WHEEL OR BUCKET, IN ACRES.	
	Masonry.			Other.							
	More than one wheel or bucket.	One wheel or bucket.	Total.	Lever wells.	Others.	Total.	Total.			Land.	Crops.
									Rs.		
Nawashahr ...	561	3,484	4,045	13	1	14	4,059	11 to 27 (20)	250	15	18
Philhaur ...	732	3,366	4,098	7	...	7	4,105	27	300	12	16
Nakodar ...	1,435	5,215	6,650	41	105	146	6,796	9 to 18 (13)	200	8	11
Jullundur ...	668	4,783	5,451	197	...	197	5,648	8 to 12 (10)	228	8	11
Total ...	3,396	16,848	20,244	258	106	364	20,603	...	...	10	14

The difference between the depth to the water in Nawashahr and Phillaur is probably slightly exaggerated. But the Phillaur depth does not seem excessive. Mr. Purser himself found it 34 feet in a well that had not been working for some time. The figures in brackets represent approximately the Tahsíl average depth. It is hardly necessary to say that wells could not be constructed for the sums here stated, if all labour and materials had to be paid for. Nothing has been said as to the number of cattle required to work a well, and indeed nothing definite can be said on the subject. The number depends on the strength of the cattle, the area attached to the well, and the goodness of the spring. Again it is not usual for a well to be owned or worked by one man. But it is owned by numerous share-holders, who have also shares in other wells. Each man has his own cattle, and so the number of yokes at a well may be enormous. Wells are not worked day and night. In the cold season they are worked only in the day time. If they are worked part of the night in the hot weather, they remain idle part of the day. Four yokes of bullocks are usually considered necessary for a well, and this seems fair, if the working hours are considered.

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Agriculture
Statistics of wells.

The extension of well-irrigation is hampered chiefly by the difficulty of securing an area sufficiently large to find the well full work. It is but rarely that an enterprising man willing to sink a well has enough land of his own for this purpose; he has consequently either to look out for partners who have land near where he purposes building, or to acquire such land by exchange. Either course is often attended with great difficulties; and it is hard to see what can be done to remove them. But when a man is willing to sink a well and can do so, he ought not to be restrained by law, as now constantly happens in the case of hereditary tenants who are prevented from making such improvements by a clause in the old Administration Paper. Legislation is badly wanted on this point. The tenant suffers, the Government suffers in its revenue, the proprietor gains nothing, except that he is able to gratify a dog-in-the-manger temper. The difficulty about getting land is one cause why the construction of wells goes on by fits and starts in a village; as it is only at times that a number of men can arrange amicably to effect extensive exchanges. Another cause is the economy of sinking several wells at the same time.

Well-sinking.
Purser, 4, 6.

The sinking of a well is a very serious matter and not to be lightly undertaken. If the projector is a Hindú, he consults a Bráhman, who will point out to him an auspicious time to begin work, and in some cases may show a favourable spot for the well: but the zamíndár usually selects the ground himself, taking care to have it higher than the fields to be irrigated. In return for his trouble the Bráhman gets a rupee. Muhammadans similarly consult a Kázi. When the hour has come, the person who is going to sink the well goes to the spot and marks out the circumference of the hole (*par*), in which the cylinder is to be sunk, and digs out four

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or five feet of the hole. This is called *tappa lagáná*, and is celebrated by a meeting of the brotherhood, who assist and are regaled on *gur*. The next thing to do is to excavate the rest of the *par*. This may be done by hired labour, or the brotherhood may be called on to assist, when each house sends a labourer with his tools. This variety of "bee" is called *áwat*. A *par* may be of two kinds, when it is dug in stiff soil, and when it is in sand: the former is called *pakka par*, the latter *kacha par*. In the former case the hole is dug till the soil gets wet. Then a frame-work of wood, of *dhak* (Butea frondosa), or *kikar* (Acacia Arabica), is put down at the bottom of the *par*. This frame-work is called *chak* or *gand*, and is the foundation on which the cylinder of the well is built, and has the same inside and outside diameter as the cylinder; that is to say, for a single-wheeled well about 7 and 9 feet, and for a double-wheeled well 10 and 12 feet. The zamíndár supplies the wood, and the carpenter makes up the *gand* for Rs. 4 to Rs. 5. On this frame-work the brick-layer builds up the cylinder with bricks, set in mortar inside, and in mud outside, till it is within a few feet of the surface of the ground. Between the cylinder and the outside of the *par* is a space wide enough to allow a man to pass. The cylinder is then covered over, except for an opening in the middle, and on the platform thus formed is placed as much clay as is needed to give the cylinder sufficient weight to sink when the earth is dug out from below the *gand*. Another platform is erected over the mouth of the *par*, with a hole corresponding to that in the lower platform. A couple of pulleys are rigged up, and the work of sinking the cylinder begins. A professional well-sinker, called *Choba*, with some labourers goes down to the bottom of the well, and they dig out the earth below the level of the *gand*, and put it into baskets, which are hauled up by one of the pulleys. The water which is met is drawn out by a bucket working over the other pulley. When the cylinder has thus been sunk till it becomes difficult to keep down the water, further excavation ceases, the weighting is removed, and the cylinder is built up to the level of the ground, and the space between the brickwork and the outer edge of the *par* is filled in with earth. A long striker made of pieces of wood nailed and clamped together, and shod at one end with iron, is then fastened to a rope working over one of the pulleys, and having been pulled up as far as possible is allowed to drop into the well. Its momentum is so great that the striker (*lari*) sinks deep into the clay at the bottom of the well. This process is repeated till the inrush of water shows the upper crust has been pierced and the water-stratum reached. A wooden tube is now placed in the top of the hole made by the striker. This tube is called *nali*, and is just large enough to fill up the hole (*moga*) tightly. It is fixed by the *Choba*, who has to dive for the purpose. When fixed, it is driven home by a rammer worked as the *lari*. Through this tube the well is kept supplied with water. In the case of a *kacha par*, the cylinder is built up at once to its full length; and there is only one platform

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Well-sinking.

(*chhat*) at the top of the cylinder, on which the weighting is put. When the cylinder has been sunk as far as seems proper, nothing more is done. There is no boring to a water stratum, as the well is in this already, and the water is supplied, not by a sort of spring, but by percolation from the sand in which the cylinder is embedded. The stratum on which the cylinder rests is called *pih*, and is of stiff clay in the first class of wells, and of sand in the second.

The stiff clay is called *pandú*, and the sand *ret*, and a zamíndár would talk of the two classes as *pandú de píh da khúh*, and *ret de píh da khúh*, and he would express the fact that water is obtained by percolation by saying that *paní síran se nikalda hai*. The *pandú* is evidently the same as the Hindustaní *mota*.

Cost of sinking a well.

Purser, 4, 7.

The cost of constructing a well naturally varies with circumstances. The following estimate for a well having a cylinder 60 feet deep and with an exterior diameter of 11 feet is probably fairly correct:—

		Rs.	A.
Fee to Bráhman		1	0
Cost of sugar distributed among the brotherhood		7	0
Digging hole for cylinder, 20 cubits, at Re. 1 per cubit		20	0
Cost of *Gand*, Rs. 20.	Wood. (Dhak, Re. 8, Kikar Rs. 2)	10	0
	Iron (48 lbs.)	4	0
	Wages of carpenter Rs. 5, of smith Re. 1	6	0
Cost of constructing the cylinder, Rs. 239-8.	Bricks 1,25,000, at Re. 1-8 per thousand, say ...	187	8
	Lime 160 *mans* (about 6 tons)	10	0
	Plaster for inside of cylinder	10	0
	Fuel for burning lime ...	6	0
	Mason's wages, at As. 8 per cubit for 40 cubits, of which three are above ground	20	0
	Hodmen	6	0
Cost of sinking the cylinder, Rs. 65.	One leather bucket ...	6	0
	Two ropes	4	0
	Hire of four pairs of bullocks, at Re. 1 each per day, for seven days	28	0
	Wages of *Choba*, at Re. 1 per cubit for 17 cubits ...	17	0
	Labourers	10	0
Food of workmen: flour, Rs. 17, clarified butter, Rs. 10, sugar of sorts, Rs. 14		41	0
Total ...		393	8

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Cost of sinking a well.

If the *par* is dug by the brotherhood, Rs. 5 will be saved, and if the owner of the well burns his own bricks, they will cost him only Rs. 70 instead of Rs. 187, and if he can supply bullocks, he will save Rs. 20; so that, under favourable circumstances, he could construct his well for Rs. 243. The leather bucket and ropes ought not to wear out in sinking one well, but nothing has been allowed for the *nali*, baskets, wear of tools, and miscellaneous items. On the whole, a well of 40 cubits (*hath*) can hardly be constructed for less than Rs. 350 under ordinary circumstances. Wells at which Persian-wheels are used are not ordinarily plastered, and rope-and-bucket wells are often not protected in this way. The above estimate is for a double well. A single well would cost about Rs. 100 less. The brick trough into which the bucket is emptied is included in the estimate. The inclined planes, on which the bullocks go up and down when working a rope-and-bucket well, are made by the zamíndárs gradually, not at once. After rain, the lower portion is excavated a little, and the earth thus got is thrown on the upper part of the planes. This process is continued after every fall of rain, as is seen fit, till the work is completed. Wells here are usually sunk at once as the construction of the cylinder proceeds. The brick-work is not left to consolidate before sinking, as is customary in the south-east of the province. If, when a well is worked, there is an influx of sand, an interior wooden cylinder, called *kotha*, is sometimes sunk below the water-level as a preventive.

Woodwork and gear of wells. *Purser*, 4, 8.

The woodwork of a rope-and-bucket well is not extensive. At the top of the run two posts (*ukíran*) are fixed in the ground so as to project over the well. At the proper height a peg (*gudi*) is run through each, and in the angles thus formed works the axle (*aural*) of the pulley (*bhauni*) over which the rope (*lao*) runs. To prevent too rapid wear by friction the sides of the hole in the pulley through which the axle passes are lined with iron rings, one on each side, called *aun*. The posts are supported by two props (*suldmían*), one in each post. These props rest on a beam (*jhallan*) placed across the well at the side opposite to the run, so that each post and its props, with a line joining their lower ends, form a triangle. All the woodwork is made by the carpenter as part of the service due to his constituents, and so is the ironwork by the smith, but the materials are supplied by the owners of the well. The woodwork will last about three years, except the posts which soon rot at the ends buried in the ground. The cost may be taken as Re. 1-4 for the posts, Rs. 2 for the pulley complete with axle and iron rings, As. 4 for the props, and Rs. 2-8 for the cross-beam. If the well is owned by more than one person, each sharer has his own rope and bucket. The former made of false hemp (*san*, Crotalaria juncea), is worth Rs. 2, and lasts three months. The bucket (*chursa*) is made of buffalo or ox hide, costs Rs. 6, and lasts six months. It is made up by a Chamár who gets 4 lbs. of grain for his labour. It is fastened by leather thongs to a wide iron ring which

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Agriculture.

Woodwork and gear of wells.

s attached to the rope by an iron cross-piece. A wooden cross-piece t right angles to the iron one keeps the bucket from tilting over. he whole of this iron tackle is called *kundal*, and costs Re. 1-8. hus the total gear of the well comes to Rs. 15-8. At a ersian-wheel the total cost is about Rs. 45. More than half this alls to the share of the horizontal and vertical cog-wheels (*chakla* nd *chakli*). The cost depends on the number of cogs (*koba*), hich are either 32, 28, or 24, and it is calculated that the ex-ense is one rupee per cog. In this District 24 is the usual umber, so that these two wheels cost Rs. 24, if bought. If the wner of the well supplies the wood, he can get the wheels made p for Rs. 7, the wages of two carpenters for fifteen days. But in ddition, he has to feed the carpenters sumptuously, and this charge s estimated at Rs. 5, so that, including Rs. 12 for wood, the cost is s. 24 as before. But as the timber can be relied on as good, the heels will last a couple of years longer than if bought. The axle *ukla*) of the horizontal wheel works above in a hole cut in a iece of wood (*angra*) let into a beam (*kánjan*) resting on two brick r mud pillars (*channe*) about 5 to 6 feet high and, 20 feet apart. he lower part works on a beam (*abruhan*) resting on the ground at ight angles to the *kanjan*. The axle of the vertical wheel is called *ta*. It rests partly on the ground, and is supported at one end by e *abruhan*, and at the other by the *jhallan*, a beam placed across he middle of the top of the well. The side of the hole in which he vertical wheel revolves, and the side of the well where the *th* rests, are lined with wood called *dab*. The vertical wheel over he well mouth is called *bair*. It consists of spokes (*bhare*) radiating om the *lath*, with other pieces of wood fixed to their extremities t right angles and called *phalrían*. The extremities of the pokes are tied tightly together by ropes (*bere*) made of crushed ane fibre. There is usually only one row of spokes. On the *halrían* rests an endless band (*mahal*), consisting of two cane-fibre opes joined by pieces of wood (*rarrían*). There are two of these for very pot (*tind*), which is fastened to one of them by string (*barhi*). he *mahal* is kept in position by a rope and stick, called *sutlar*, his passes down one side of the band, through it and then up the ther side. One end of the stick is fastened to a cross-bar at he edge of the well, and the rope is merely to keep its lower end n position. The lever, with its seat, which turns the horizontal wheel is known as *gandhí*. When the well is at work, the pots are full on one side and empty on the other side of the *mahal*. If he bullocks were suddenly detached from the lever, the weight f the water would make the whole gear revolve backwards at a angerous pace. To prevent this a catch (*kutta*), consisting of a orked stick on a pivot, is fixed at the side of the hole in which he vertical wheel revolves. When the pots come to the top and turn over, they empty their water into a trough (*parcha*), which is supported on two pieces of wood (*ghoían*) fixed on the *jhallan*, and at right angles to it. A shorter trough (*bari*) is connected with the

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parcha at right angles, and also to a third trough (*nisár*), which carries the water into the irrigating channel. The side of the *bair* away from the well is often covered with matting, to keep the wind from blowing the water to one side of the trough as it falls from the pots. As a rule, all the parts, except the cog-wheels and the *lath*, are made up at home, and the carpenter gets Re. 1 for putting the whole woodwork (*halt*) together. If bought, the cost of the separate parts would be as under :—

	Rs.	A.		Rs.	A.
Takłá	0	8	Rarríán (200)... ...	0	4
Kánjan and Angra ...	4	0	Sútlar	0	8
Lath	5	0	Gándhi	0	6
Jhallan	5	0	Kutta	0	2
Abruhan	0	8	Párcha	0	8
Dáb	1	4	Ghoríán	0	4
Bháre (12)	1	4	Bárí	0	4
Phalríán (12)	0	12	Nisár	0	8
			Total ...	21	0

The earthern pots are supplied by the potter as part of his duties. The endless band (*mahal*) is made up at home. The pillars are built by the owner of the well himself. The cog-wheels will last about ten years, if bought, and twelve if made of wood supplied by the agriculturist. The *lath* has to be re-placed about every five years. The other pieces last varying periods depending on circumstances. The two cog-wheels together are known as *bhande*. They are made of *phulaí* (*Acacia Modesta*). The *parcha* is often made of *dhak* (*Butea frondosa*). The rest of the woodwork is generally *kikar* (*Acacia Arabica*). The number of pots depends on the depth of the well and the strength of the bullocks. The deeper the well and the stronger the bullocks, the more pots. If the well is deep and the cattle weak, the pots have to be at a greater distance apart than where the cattle are strong.

Section B.—Rents, Wages and Prices.

Tenants and rent. Table 38 of Part B.

The following is Mr. Temple's account of tenancy rights as they stood at his Settlement :—

" The statistics will show that the hereditary cultivators form a large section of the cultivating community. The revenue system of our predecessors has often rendered it difficult to distinguish one class of cultivators from the other, and the upper class from the proprietor. The Sikh method of *kankút* and *batái* had a levelling effect, and reduced all parties to the same low standard. I have already explained that the tax-gatherers always looked to the cultivator for the payment of the revenue, whenever they found him to be a man of substance, and left the proprietor to collect what dues he could. In disputes regarding hereditary cultivators, the occupancy of the cultivator and the payment of the revenue by him direct

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Rents, Wages and Prices.

Tenants and rent.

to the collectors is usually admitted. The only question is whether he did, or did not, give anything extra, either in cash or in kind, to the proprietor. It was not attempted to fix any term of occupancy which should *per se* entitle a cultivator to rank as hereditary. But it will be found that cultivators who have been in possession of the same fields for 12 years and upwards have, at the present Settlement, generally been vested with hereditary rights.

Rates demandable from hereditary cultivators.

"When a cultivator is declared to be hereditary, it becomes of course necessary to determine what rent he shall pay in future. For many reasons it was deemed advisable to introduce money rents where no definite rule should have previously prevailed. With the concurrence of superior authority, it was ruled that the hereditary cultivators should pay to the proprietor, besides the revenue due from their holdings and the share of village expenses accruing thereon, a sum of 18 per cent. on the assessed revenue as proprietary dues. But in villages where the distinction between the two classes of cultivators had been previously understood and acted upon, and a scale of rents had been adopted, the existing rent-rates were upheld. In special cases more favourable rates have been allowed. In some villages, where a few steady tenants are the mainstay of the estate, it has suited the proprietors to excuse the hereditary cultivators altogether from the payment of rent. In such a case the cultivator would discharge the revenue and regular additional items which might accrue on his holding, and would have to pay 5 per cent. lambardári allowance to the landlord. He would thus become, in some respects, a subordinate proprietor, except that he would not sell or transfer his rights. But the landlord's responsibility would remain. His only right would be the 5 per cent. and a reversionary interest in the event of the tenant's resigning the holding, or dying without heir.

Privileges of hereditary cultivators.

"The various accessory privileges, which might or might not appertain to the hereditary cultivator, have been brought into consideration. As a rule, he may not sell, mortgage, or transfer his rights to any person, except his nearest of kin, who would, in the course of nature, succeed him. But he may underlet to any one he pleases. He may not plant timber nor fruit trees, nor groves, nor gardens, nor sink wells, without the consent of his landlord. He may cut hedge-row trees to mend his implements, his well, or his homestead, without asking any one's leave. There are, however, exceptional cases when he may do nearly all the things above enumerated.

Distinction between the several classes of cultivators unknown under Native Government.

"My account of the Sikh administration will have explained that this distinction between hereditary and non-hereditary cultivators is not indigenous in this part of the country. It has been introduced by the Settlement. I need not repeat what has been said regarding the former position of the cultivator. We have endeavoured to preserve his position, and improve it to the same extent as that of all other agriculturists. That class of cultivators who have been declared hereditary pay now, as then, the revenue due from their holdings. They pay to the proprietor more now than formerly. But then they pay much less to the State, and their position is much more definite and permanent than heretofore.

"The rents or proportion of the produce demandable from the non-hereditary cultivator have been fixed. Two-fifths (*pachdu*) and one-third (*tihárah*) have been frequently fixed in lieu of the half (*munásifa*). The half proportion is still in force in many villages, chiefly with the concurrence of both cultivator and proprietor. Land is so valuable that cultivators can always be found to take land on the condition of giving up

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nearly half the produce, and thus this proportion is still regarded by the proprietors as the market value of land. For the non-hereditary cultivator money-rents have not been fixed."

Cash rents of non-hereditary tenants. *Purser,* 4, 43.

The rents of non-hereditary tenants are fixed by agreement, oral if the lease is not for more than a year, and usually written if for a longer period; but long leases are very rare. As a rule, land is leased for a year, and the agreement is made in *Chet*, or *Jeth*, or *Hár*. Sometimes land is taken for a special crop, but this occurs only in respect of sugarcane, maize, *charri* and cotton, all four autumn crops. Usually a sum is fixed, and the tenant may grow any crop he pleases. Sometimes so much per *kanál* is taken, generally when the land is leased out for the growth of specified crops, as Rs. 2 for sugarcane and maize, Re. 1 for cotton, and As. 8 for *charri*. Rent is paid each harvest when the first instalment of the Government revenue is due, and in the same proportion for each harvest as that in which the revenue is paid. Most non-hereditary tenants pay rent in kind. The landlord's share is almost always one-half, paid after deduction of the dues of the village menials. Straw is divided in the same way as grain, but sometimes the tenant keeps all the straw, and sometimes he gives a smaller share of it than of grain to the proprietor of the land.

Rents of hereditary tenants.

Hereditary tenants pay rent mostly in cash. The amount to be paid has been fixed authoritatively, and is usually the Government revenue with the addition of a seigniorage (*málikána*) of so much per cent. on the revenue. This percentage varies, fluctuating mostly between 19 and 32 per cent., and sometimes including some of the extra cesses, but sometimes not. In recording it extra cesses and seigniorage proper have been shown separately. Thus, if a tenant before paid Rs. 20 per cent. in all, of which Rs. 5 were extra cesses, which have now been raised to Rs. 5-8, he has been recorded as paying Rs. 5-8 extra cesses and Rs. 14-8 seigniorage. The average size of each holding at the Revised Settlement was 4¼, [illegible] and 2½ acres for owners, hereditary tenants and non-hereditary tenants, respectively.

Increase of rents. *Purser,* 7, 7.

At the Revised Settlement, the total area held by tenants of all kinds was 1,98,977 acres, of which 47,625 acres paid the revenue with or without seigniorage or were held rent-free, 53,000 paid other cash-rents, and 98,352 acres paid in kind. Mr. Purser observes:— "The first class needs no consideration as the rents were fixed arbitrarily. There seems no reason to believe that there has been any serious advance in the share of the produce taken where kind rents are paid. The usual share was formerly one-half and is so still. The value of the landlord's share has increased greatly, owing to the rise in prices and the frequent change of dry land into wet. As regards the remaining 53,000 acres, there can be little doubt that rents have increased considerably. It is difficult even to guess what the increase has been. The system of cash-rents for land, as distinguished from a cash equivalent for a share of the produce, was

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Rents, Wages and Prices.

Increase of rents.

almost unknown formerly. In Nawáshahr the average competition rent now is Rs. 10-14-11 per acre, which is rather more than double that recorded in the last Settlement papers. In the other tahsíls, either no land was formerly shown as paying competition cash-rents, or the area was too small for safe comparison with present figures; but the statistics available corroborate generally the conclusion derived from those of Nawáshahr. The present average cash-rent per acre is Rs. 7-3-11 in Phillaur, Rs. 7-8 in Nakodar, and Rs. 7-4-11 in Jullundur. But it should be borne in mind that here, as elsewhere, the land paying competition cash-rents is decidedly superior to the average." In Appendix VII to Mr. Purser's Settlement Report will be found more details concerning the rents recorded at measurements.

Village servants. *Purser*, 3, 54. The Lohár.

The village servants who are found almost everywhere are the Lohár, Tarkhán and Chamár, or in his place, the Chuhrá. The Lohár, or blacksmith, has to make and keep in repair all agricultural implements and domestic utensils made of iron. The iron and fuel needed are supplied by the person employing him. He gets a share of the produce calculated usually on the working plough, rarely on conventional ploughs; but sometimes, especially in Nawáshahr, his allowance is paid from the total produce. In some instances, he gets a gratuity of a rupee or so in cash. As an example of how he is paid, one village may be taken in which his dues are: at the spring harvest, 10 standard *sérs* of wheat, and unthreshed wheat-straw containing eight standard *sérs;* also two *sérs* on account of *biyahí* (a fee paid at seed-time); one-fifth of a *sér* of *gur* (concrete sugar) per *jori* (Appendix A.), and one pot of cane-juice or about 1½ *sérs* per ten *jog* (*ibid*). At the autumn harvest, he gets a day's cotton picking at the end of the season, one *sér* of maize for *biyahí*, and otherwise as much maize and maize-straw as he gets wheat and wheat-straw in the spring. The Tarkhán, or carpenter, is usually paid at the same rate as the blacksmith. His business is to make and repair agricultural and domestic implements and furniture made of wood, and to assist in putting up the sugarcane mills. His employer supplies the material used. For the last named task the carpenter often gets a rupee or two in cash, and he also receives special fees in grain for making a new well-pulley or the upright body (*manna*) of a plough and, in places, for fixing the share in the sole, and generally putting the plough in working order when the ploughing season begins. This last fee is called *dhurái*. Carts and *tangli*, or many-pronged pitch-forks, are paid for specially. In the Nakodar Tahsil, the place of the Chamár is generally taken by the Chuhrá. As artizans they work in leather, but they are also largely employed on other duties. They have to receive dead cattle, to go on messages and carry bundles to the next village when needed, to attend on Government officials who come into the village, and to sweep the lanes and remove impurities. They, moreover, assist in agricultural operations, in weeding and winnowing. They supply

The Tarkhán.

The Chamár and Chúhrá.

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The Chamár and Chuhrá.

leather thongs and ropes, drills, and well buckets, and shoes, and are responsible for keeping them in repair. Tanning is always done by Chamárs who, with the Chuhrás, get the carcases of cattle. Baskets and winnowing trays are made by the Chuhrá. It must not be supposed that all men of this class perform all the duties enumerated above, some perform more of them and some less. Their remuneration depends largely on what services they render. Sometimes they are paid so much grain per plough, sometimes so much on the total produce, sometimes a fixed amount of grain, sometimes their allowances are undetermined, and are settled by mutual agreement. The relations between the Chamárs and the agriculturists are sometimes strained. The latter wish to keep the skins of dead cattle for themselves, as being a valuable article of merchandize; while the former decline to provide a well bucket without special payment, or for one rupee only, which was formerly the usual fee. In many cases Chamárs and Chuhrás are not retained as village servants (*sepí*), but are employed when needed, and paid by the job. In such cases they have, of course, no right to dead cattle or anything except the wages agreed on. As a rule Chuhrás and Chamárs are entitled to the skins of animals that die a natural death, but not of those killed for food. The skins of the latter are retained by their owners. Chuhrás take all kinds of dead cattle, but Chamárs will not take horses, mules or asses.

The Kumhár.

The Kumhár, or potter, is of importance only in villages in which the Persian-wheel is used. Here the supply of earthen pots for the well is his chief duty; otherwise he has only to provide ordinary household crockery. He is sometimes paid per plough, and, in Nakodar, commonly per wheel. His remuneration resembles that of the carpenter, except that he gets no *biyahí*. He very often gets a rupee on the occasion of a marriage. In the Monograph on Pottery and Glass Industries it is stated that a Kumhár who supplies "*tinds*" for the well gets 5 maunds grain and a *bhari* (as large a sheaf as a man can carry on his head) a year, and one who does not $1\frac{1}{2}$ maunds and a *bhari*.

The Jhínwar.

The Jhínwar, or water-carrier, supplies water to each house, night and morning, also in the harvest field (for which he is specially paid), and at weddings and funerals, when he generally gets moderate fees in coin. He is also expected to help in carrying the bride's *dooly*. For ordinary work he gets grain at each harvest, calculated in various ways, and usually is supplied with daily food by the villagers, turn and turn about.

The Náí.

The Náí, or barber, is a rather important personage. He carries family news of births and deaths, and is often the ambassador through whom matrimonial alliances are effected, but he is humble enough to cook the food for guests at weddings and funeral feasts, to shave his clients and pare their nails. His perquisities in grain are rather less than those of the carpenter, but he gets considerable sums of money on occasions of marriage or death.

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Rents, Wages and Prices.

Other village servants.

Other village servants, who are less usually kept, are the *darzi* (tailor), *dhobi* (washerman), *chhimba*, who unites both their functions, *mirási* (bard and genealogist), and the Mulla or Bráhman, who performs spiritual duties; the Bráhman also conducts marriage negociations. These need no further special mention. The duties and remuneration of village servants vary so much that, in all cases of dispute, the Administration Paper should be consulted; and even it cannot be always unreservedly accepted, as the people may agree to continue the former entries to avoid dispute, though present practice does not quite agree with them. It is very difficult to say what is the share of the grain actually appropriated by the village servants. The amount stated in the Assessment Reports, and taken from the former Settlement Records, was no doubt too high. Perhaps ten per cent. would be a fair estimate.

Price of food stuffs. *Table 26 of Part B. Purser*, 7, 7.

At the last Settlement an enquiry was made into the changes in prices which had occurred since the Regular Settlement, the results of which are given in Appendix XII of the Nawáshahr Assessment Report. Four statements were drawn up. A, showing the prices recorded in the Punjab Gazette and the Financial Commissioner's Annual Revenue Reports from 1859-60 to 1881-82; B, compiled from the books of traders in the towns of Jullundur, Núr Mahal, Nakodar and Ráhon for 36 years, from 1846-47 to 1881-82; C, prepared from the books of traders in eight villages of Jullundur, five of Phillaur, and four each of Nakodar and Nawashahr, for the same period. This statement showed the prices paid by traders to agriculturists when accounts are made up. The remaining statement D was an abstract arranged in various periods of the other three statements. The general result was found to be that, for the first decade after the Regular Settlement, prices fell off greatly, but after that recovered, and have tended to rise higher and higher since. The following are the prices of the more important staples, expressed in *sérs* per rupee, assumed for the produce-estimates at the Regular and Revised Settlements, with the difference between them. In the Assessment Reports the percentage of difference was wrongly calculated:—

Period.	Wheat.	Gram.	Wheat and gram.	Barley.	Masar.	Maize.	Cotton (unginned).	Moth.	Másh.	Rice (unhusked).	Til.	Gur (concrete sugar).
Regular	40	50	50	60	40	80	16	50	40	80	25	27
Revised	32	36	36	40	32	36	12	32	30	32	15	15
Difference per cent. in cash value.	25	39	39	50	25	122	33	56	33	150	66	80

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Table 26 of Part B.

The upward movement of prices since the Revised Settlement appears from Table 26 of Part B. It is of course, as Mr. Purser remarks, only as regards his *surplus produce* that an agriculturist benefits by a rise in prices. It is quite intelligible that, if the stock and tools needed by him in his farming rise in price relatively more than the produce of his land, he may not derive any benefit from higher prices at all. In this District cattle are largely imported, and their price is said to have risen three-fold within the last 30 years. That it has risen immensely cannot be doubted. Land has shared in the general upward movement of prices. Details of sales and mortgages have been given above showing the steady improvement in the value of land, due to the feeling of security afforded by a strong government administering just and equal laws, the opening out of new markets, by the extension of railways and the construction of the Suez Canal, the limitation of the revenue demand, and the competition caused by pressure of population.

Price of land. *Table 21 of Part B.*

Wages of labour. *Table 25 of Part B.*

The employment of agricultural labourers and their remuneration are discussed in Section A of this Chapter, and the condition of the village menials in pp. 211 and 212 above. Table 25 of Part B gives some figures which apply chiefly to the labour market of towns.

Section C.—Forests.

Phillaur plantation. *Table 27 of Part B.*

The principal plantation is that at Phillaur, under the Deputy Conservator of the Bashahr Forest Division. This consists of 220 acres, covered chiefly with *shísham* and *kíkar*, with a slight mixture of *phulaí*, *tun* and *ním*. It is situated within the municipal limits of Phillaur on the Grand Trunk Road, about a mile north of the Railway station. It is reserved under the Forest Act. The plantation was commenced in the year 1867-68, and was originally intended, together with numerous other plantations situated along the line of Railway, to supply steam fuel to the Railway Company; but before the timber could come to maturity, coal was introduced. The plantation was felled for the first time in the years 1882-83, the wood being sold to the Railway for the construction of spurs above the Phillaur Railway bridge; and a second felling has been in progress since 1900-01, the produce of this felling finding a market in the neighbouring towns, Phillaur, Ludhiána and Jullundur, where it is used for brick-burning and other commercial undertakings. In a part of the plantation coppice reproduction insures the renewal of the crop as fellings are made. The remainder is still badly stocked with tree growth, repeated attempts to plant or sow it having never been attended with more than partial success. The average yearly income from the Phillaur plantation from 1892-93 to 1901-02, both years inclusive, was Rs. 1,373, the average yearly expenditure thereon having been Rs. 393.

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Forests.

There is also the Jullundur plantation, of triangular shape, situated within the cantonment. It consists of 50 acres. It was commenced in 1868-69, and is composed of *shísham*. The soil is very poor and the produce is inferior. It is reserved under the Forest Act, and was made over to the Lahore Forest Division in 1895.

The Sarangwála *bírs*, under the Military Department, which adjoin each other in irregular shape, are situated within five miles of the Railway station of Phagwára on the road from Phagwára to Banga and Nawashahr. The total area of the three is 1,137 acres. The growth is entirely *dhák* (Butea frondosa). *Bírs* I and II are reserved; *bír* III is unreserved. The produce was felled over the whole area in 1882-83, and reproduction is progressing favourably by coppicing. The soil is good.

Roadside arboriculture.

In former times every village on a road was made responsible for the up-keep and watering of its roadside trees, and to this system are due the fine avenues which shelter the principal roads of the district. The principle has now been abolished and the care of the wayside trees left to the District Board; about Rs. 260 a month is paid for their up-keep including that of the nurseries at Jullundur, Kálá Bakra, Jhamsher, Phillaur, Núrmahal, Lesair, Banga and Bahram.

Gardens.

The Empress Gardens or Company Bágh, Jullundur, is a large garden in the Civil Lines kept up at the joint expense of District Board and Municipal Funds. There are also belonging to the District Board a few trees at Nakodar, a small garden at Phillaur let out on lease, and a garden at Nawashahr, attached to the Báráhdari.

Section D.—Mines and Minerals.

Mineral products, *kankar*.
Purser, 1, 13.

The only mineral product found in the soil is *kankar* or conglomerated limestone nodules. There is not a real stone in the District that has not been imported. *Kankar* is met with all over the uplands, but less in the west than elsewhere. It is of two kinds, the grey and drab. The former has a bluish tinge, and belongs exclusively to the Jullundur Tahsíl, and principally to the central region, where are the Sikandarpur and Daulatpur quarries, famous in the law courts some years back. The grey *kankar* is the better kind. Both are found near the surface in layers of very varying thickness; perhaps nine inches may be considered the maximum average. Besides the villages above named, grey *kankar* is got in a cluster of villages in the north-east of Phillaur, and in a few villages, such as Itánbaddi and Mánakrái in the north-east of Jullundur, while the drab is dug in Nawashahr and Phillaur and Nakodar, mostly along the old bank of the Sutlej, but in Nakodar also in many villages in the north-east, and in Jullundur, in the neighbourhood of the grey quarries. The demand is large, as there are about 100

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Kallar.

miles of metalled road in the District. The annual yield is about 620,000 cubic feet. Earth from the walls of old forts and other buildings, or from the mounds marking the sites of abandoned villages, supplies material for the manufacture of saltpetre. This material is known as *kallar*, and, no doubt, is of much the same composition here as elsewhere. Some in Montgomery was found to contain 6 per cent. of saline matter, consisting of common salt with a less quantity of sulphate of soda and very small quantities of lime and magnesian salt. *Kallar* is used to a considerable extent as a top dressing or applied to the roots of sugarcane in one system under which that plant is cultivated. If the constitution of good cane land is considered, it is obvious that this is a very suitable manure. The *theh*, or old mound at Ati, in Phillaur, enjoys a local reputation for the excellence of its *kallar*. Saltpetre is made at only 28 places, in 47 pans, paying each Rs. 2 license-fees and producing altogether about 1,540 maunds in the year. The Jullundur Tahsil shows higher figures in all respects than the other three put together.

Section E.—Arts and Manufactures.

Arts and Manufactures

The following notes on the arts and manufactures of the District are taken from the District Reports supplied for the preparation of the various monographs mentioned in the margin, supplemented by information furnished by the Deputy Commissioner. The process of manufacture is not, as a rule, described as it is given in the printed monographs.

Wool (Monograph on Woollen Manufactures 1884-85.)

The wool industry of the District is little developed. The raw materials are chiefly sheep's wool; little goats' hair and no *pashmína* is used. The wool used is produced almost entirely in the District. The only fabrics manufactured are blankets and rugs (*ásan*), both black and white, the outturn and export of which, as estimated in the District Report of 1884-85, is shown in the margin. The picking, spinning and reeling of the yarn is performed by women of the butcher, shepherd and scutcher castes, who earn by this about 2 annas a day. Men sometimes assist in the reeling. The weaving is done by men of the Juláha caste whose earnings were estimated at Rs. 30 per annum. The chief centre of the manufacture is the village of Bilga in Phillaur Tahsil.

	Outturn.	Export.
Blankets, black ...	37,359	17,529
,, white ...	3,150	1,200
Rugs, black ...	675	550
,, white ..	675	475

Cotton. *Purser, 5, 53.*

Cotton weaving is carried on everywhere, and in many villages looms are numerous. Coarse cotton-cloth, *khaddar*, which supplies most of the dress of the people, and coloured stripes and checks (*súsi*) are the principal textile products. Ráhon had once a great reputation for a superior cotton long-cloth, called *gháti*, which was extensively used by well-to-do persons. The manufacture has now

almost ceased. *Lungis* are still made in considerable quantities, mostly at Ráhon. *Gabrun* cloth is made at Núrmahal, but not to any great extent.

CHAP. II, E. **Arts and Manufactures.** Silk. (Monograph on Silk Manufactures, 1899).

Raw silk is imported from China, Bombay, Bokhára, Yárkand and Bali Danangang, and silk cord from Calcutta. The average imports for the three years ending 1898-99 were 225 maunds of thin and 2,375 maunds of thick silk. All the thin material and about a quarter of the thick is used for local requirements, the remainder of the thick silk being exported after it has been dyed to Ferozepore, Amritsar, Ráwalpindi and other places. The price of the raw material imported has during the last 10 years varied in the case of thin silk, *kham*, from Rs. 11 to Rs. 15 per *sér*, thick silk *kham* from Rs. 2 to Rs. 8, and thick silk *pakka* from Rs. 6 to Rs. 13.

The preparation of silk for the loom is an important industry. The coarse silk (*bána*) used for embroidery is made up into skeins (*atti*); 1,700 persons were returned in the District Report as employed at this, the rate of pay being As. 2 per *sér*. Fine silk (*táni*) is reeled and twisted as described in Mr. Hailey's Monograph on Silk, page 17. A winder (*patphera*) gets annas 2 a *sér* for coarse silk and a twister (*tanzi* or *todi*) Re. 1-8 a *sér* or from 12 to 15 annas a day. A machine is in use (described in illustration F of the Monograph), which works from 20 to 30 wheels at the same time, twisting a number of threads at once.

Dyeing is done by special silk dyers or *patrangs* of whom the District Report on silk returned 25 families. English dyes are generally used, and the following colours are in general use: crimson (*kirmchi*), yellow (*khatta*), green (*sabz*), white (*sufed*), deep purple (*uda*), buff (*náswái*), scarlet (*gulánár*), light blue (*asmáni*), blue (*ferozí*), black (*kála*). *Pesháwari uda* is an improved deep purple dye. Yellow is most used for thick silks, and crimson, yellow and green for fine. The cost of dyeing thick silk is annas 3 per *sér*; for thin silk annas 4 is charged if the dye is provided by the owner and annas 8 if provided by the dyer. The cost of the dye varies from annas 4 a *sér* in the case of white to annas 8 for crimson, green, ferozí and buff. A dyer can earn from Rs. 8 to Rs. 10 a month. After dyeing the thick silk skeins are opened and rewound, thin silk being only dried in the sun. Inferior silks sometimes are subjected to a process called *pandania*. This consists in soaking it in a mixture of saltpetre, molasses and starch in order to stiffen it; silk prepared by this process is called *lagdar*.

Weaving.

Only the fine thread or *táni* is used for weaving, and, as has been said, of the fine silk imported for the manufacture of *táni* three-fourths are exported after dyeing. The process of weaving silk is similar to that of cotton. There were, in 1899, 200 looms employing 700 persons. The following fabrics are turned out; *daryai* a self-coloured stuff made of the finer counts of thread (annas 7 to Rs. 2 per yard); *gulbadan* or striped silk (annas 12

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Weaving.

to Re. 1-8 per yard); *garda*, a plain or striped silk of finer threads than *gulbadan* (Re. 1-8 to Rs. 2-8 per yard); and *kanawez*, a thick silk woven from threads formed of an unusually large number of strands (annas 12 to Rs. 2 per yard). The estimated outturn of all fabrics was 408,240 yards in 1898-99, valued at about 2 lakhs, of which 10,000 yards were retained for local consumption, and the rest exported to Amritsar, Siálkot, Ferozepore, Ludhiána and Jammu. No difficulty is found in disposing of the outturn of the loom, the demand being greater than the supply.

Silk embroidery.

The demand for coarse silk for embroidery has much fallen off of late years. There are a number of silk braiders (*patoli*) who make silk nets (*azárband*), bracelets (*rakhri*) decorated with balls of floss silk, (*phumman, anglice pompom*) and other fancy work.

Brass and Copper (Monograph 1886-87).

The imports of brass, copper and zinc are said in the District Report to have been, in 1886-87, 762, 360, and 73 maunds, respectively, while it was estimated that 28 maunds of old vessels were broken up to be recast. Of this 500 maunds were re-exported to Kapurthala, leaving 723 maunds of the raw material valued at Rs. 17,244 to be worked up in the District. There are two methods of manufacture used in Jullundur, that by hammering and moulding or *bharrath* work (see Monograph). Copper, brass and *kánsi* hammered work is made in Jullundur, where there are nine workshops, in one factory in the village of Dugrián in Jullundur Tahsíl and in two factories in Mahil (tahsíl Phillaur.) Moulded work in brass and *kánsi* is made in 13 workshops, one in Daruli, tahsíl Jullundur, six in Brik, tahsíl Phillaur, and six in Banga, tahsíl Nawashahr. The list below shows the value of the output and export with the places where the various manufactured articles are exported for the year 1886-87. Of the articles shown the *martabán garwa*, *hukka*, *gilás* and *degchi* are produced by moulding, the alloy employed being 24 parts brass or copper, 16 parts zinc with one part borax. The *martabán* is the name given to a small pickle jar generally made of earth, and its manufacture of brass at Banga is something of a peculiarity.

	Output value.	Export value.	Whither exported
Parát ...	4,819	1,619	Phagwará and Kapurthala.
Baltohi ..	5,100	2,175	Amritsar, Lahore and Gurdáspur.
Gágar ..	1,975	725	Kapurthala.
Bátti ...	1,600	900	Do.
Garwa and Garw	2,750	859	Amritsar, Lahore and Phagwára.
Jháli ..	937	637	Phagwára and Kapurthala.
Martabán ..	100	..	
Hukka ..	4,820	4,320	Phagwára.
Gilás ...	45	20	Do.
Kaul ..	683	415	Phagwára and Kapurthala.
Deg or Degchi ...	3,750	1,875	Gurdáspur.
Total ...	26,689	13,545	

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	Brass.	Copper.
Jullundur	15,193	3,750
Nawashahr	3,000	...
Phillaur	4,746	...
Total ...	22,939	3,750

The value of the output in 1886-87 was distributed between the tahsíls of the District as shown in the margin.

Fibrous manufacture.

A considerable quantity of rope is made of the *san* (Crotolaria Juncea) and *munj* (Saccharum munja) and exported to Lahore, Amritsar and Ferozepore. *Tapris* (small carpets used by Hindu shop-keepers) are made to some extent from *san* fibre. The following list of products with the castes engaged in their manufacture is taken from the Monograph on Fibrous Products by the late Mr. W. H. Gee, I. C. S. (1889-90).

Work.	Caste.	Centres, etc.
…tli of san	(Hindu) Brahmans.	
	Súds.	
	Khatris.	
	Labánás	Rajpúra, Tahsil Jullundur.
…n ropes	(Muhammadans).	
…ris of san	Rájpúts.	
…lis of san	Rains.	
…n múnj	Rájpúts (Muhammadans)	Jullundur town.
…rhás	Rain (Muhammadans)	Do.
…nj ropes	Teli	Bilga.
…nj sirkis	Gujar.	
…s of bagar	Chamárs.	
…ts of palm leaves ...	Do.	
…ns	Jhinwars (Hindús).	
…s of palm leaves ...		
…s of dhila	Do.	
…dlas (mats)		
…ts of dib ...		
…skets of bamboo ...		
…nger " ...		
…halni " ...	Bhanjrás (Hindús).	
…icks " ...		
…hikkús " ...		
…hábas " ...		
…rús (brooms) of bansi	Sweepers.	
…es of bagar ...	Mazabis.	
…e made of Bakal ...		
…n do.	Kumhárs (Muhammadans).	
…sis do.		

The profits on articles manufactured of bamboo, and on *dib* and palm matting, were said to be 4 annas in the rupee and on other articles 2 annas.

Gold and Silver. (Monograph of 1888-89).

The gold and silver industry in the District is flourishing, but in no way remarkable. The value of the precious metals imported into the District annually was in 1888-89 estimated at 6 lakhs, of which a quarter is re-exported and the remainder retained for consumption in the District. The total value of ornaments manufactured in 1888-89 was Rs. 4,60,017 (gold, 2,07,381, silver, 2,13,636 and lace, etc., 39,000) of which Rs. 58,890 worth were made of old ornaments recast. This supply however is sufficient for the wants of the District: there are no exports of manufactured articles, and the imports were in 1888-89 valued at Rs. 42,580, of which 1,000

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Gold and Silver. (Monograph of 1888-89).

were the gold and silver thread called *kalábatún* imported from Benares, and the rest ornaments from Amritsar, Ludhiána and Delhi. Workers in gold get from 6 annas to a rupee per *tola* while the wages of workers in silver vary from half an anna to 2 annas per *tola*. The wages in special industries, such as setting jewels, and the manufacture of caps and shoes of silver wire, are three rupees a *tola*. The trader's profit is 4 annas per *tola* on gold and half an anna per *tola* on silver. When gold or silver is purchased on credit the custom of the trade is to charge 7¾ per cent. interest; if cash is paid a discount of from 1½ to 2 per cent. is allowed.

Carpentry.

Like the neighbouring District of Hoshiárpur, Jullundur has some reputation for carpentry, and sends its workmen to Simla and other places in the hills. These Districts, with Amritsar, supply most of the skilled labour used on railway works, and their workmen are to be met with in all the railway workshops from Karáchi to Sibi and all over northern India. Chairs are made in large quantities at Kartárpur for the wholesale trade. The cane-seated arm-chair found in public offices, dâk bungalows, and some houses, is made here in large quantities. Twenty rupees a dozen is about the lowest wholesale rate, and for better quantities higher prices are obtained. Flutes (*algoza*) are also manufactured here. The *hukkah* snakes of Nakodar have some celebrity.

Good examples of *kamángiri* work have been produced at Jullundur. Bows and arrows are the original forms; painted pen-cases are the first native application; and for European use, book-stands, teapoys and similar articles are thus decorated. The painting is done in water-colours protected with *sundras* varnish which is frequently applied with the ball of the hand. Some of these are occasionally sent up to Simla, but there can scarcely be said to be a trade.

Pottery. (Monograph on Pottery and Glass, 1899).

The ordinary coarse pottery of the District does not deserve any special notice. It is for the most part made by the village *kumhár* whose remuneration is described above[1]. The average value of the articles produced was estimated in the District Report of 1899 at Rs 2,31,000.

The thin pottery known as paper (*kágazi*) pottery mentioned on page 232 of Baden Powell's "Punjab Manufactures" is made in Basti Shaikh. The clay used is the ordinary clay dug from the bottom of dried up ponds, but this is prepared with much greater care than usual. It is steeped in water for two or three days, carefully drained off, and then worked up with the hands to ensure its being absolutely free from pieces of *kankar* or other hard substances. The vessels are smoothed with the *chhilni* after being removed from the wheel, and are coloured with a red clay called *banni* before being baked. The price is only a very little higher

(1) Chap. II, B., page 212.

than that of ordinary pottery. The pottery is remarkable for its thinness: a *surahi* holding 2 *sérs* of water weighs 8 *chittaks* only.

CHAP. II, E.

Arts and Manufactures.

Pottery. (Monograph on Pottery and Glass, 1899).

Glazed and coloured tile-work of unusual excellence is turned out by one man in Jullundur by name Muhammad Sharíf, whose father Sharaf Dín made the tiles shown in the Punjab Exhibition of 1864 which are mentioned on page 233 of Baden Powell's "Punjab Manufactures." His work is executed to order only. The following information as to the method pursued was derived from him for the District Report of 1899. The materials used are *kánch* and the colour required is mixed with it in the proportion of one *sér* of *kánch* to five tolas of pigment. Both these materials are obtained ready made in the *bazars*. *Desi kánch* is however prepared in the following manner :—Sandstone (one *sér*) and Alkali soda (*sajji*) one and-a-quarter *sérs* are well powdered and mixed together. The mixture is then put in a pot and heated in a furnace until a lump is formed. This lump is again powdered and water is added to it to form a thick syrupy substance. This substance is called the *Desi kánch*. But to make the colour more glutinous and lasting the water in which rice has been boiled or the juice of quince seeds (*bíhidána*) is sometimes used instead of water. The colours obtainable in Jullundur are white, blue and green. For white, chalk or *kharia mitti* alone is used. Blue is made by mixing together the powders of *anjni* stone and vermilion (*shingraf*) in equal parts. Green is made of oxide of copper. In producing the white colour the article to be coloured is first coated with *kharia mitti* and then with *kánch*. For colouring blue a coating prepared of ten tolas of the mixture above described and one *sér* of *kánch* is applied and for the green colour a coating of the mixture of 5 tolas of oxide of copper and one *sér* of *kánch* is used. The cost price of *kánch* and colours is per rupee as follows: *kánch* 3 *sérs*, *kharia mitti* 10 *sérs*, *shingraf* 10 tolas, *anjni* stone 4 *sérs*, oxide of copper 32 tolas. The articles or vessels coated as above are placed in a furnace and heated for about six hours and are allowed to remain there for a whole day or till they are cooled and then taken out.

Toys.

Toys are made of ordinary clay cast in moulds. They are roughly coloured white with a coating of *kharia mitti*, and decorated with lines of red, green, black and yellow. There is no manufacture of glass in the District. The places chiefly noted for pottery are Basti Shaikh for paper pottery, and for *chattis*, *jhábs*, *piyálas*, *rakábís*, *kundálís*, *chillams*, *huqqas* and *jhajjars*, and Sufi Pind in Jullundur Tahsíl for *kunds* and dyers' *mattis*. The total outturn was estimated in the District Report at Rs. 2,31,000, and the potter's profit is estimated at two-thirds of the value. The exports are quite insignificant, being only Rs. 250 worth of *chillams* to Amritsar and Lahore. There is a small import of *mattis* from Hoshiárpur and of glazed toys from Delhi and Lahore.

CHAP. II, E.

Arts and Manufactures.

Leather. (Monograph of 1892).

The skins usually employed in the manufacture of leather are those of sheep, goats, buffaloes and oxen. The skins of asses and deer are also used. Those of horses and camels are only used for making the leathern vessels (*kuppa*) in which *ghí* is stored, and the leathern pans of weigh-scales The skins of oxen are cleansed and tanned by Chuhrás and Chamárs, of sheep and goats by Muhammadan Khatíks. The methods employed by these classes are described in the Monograph. Raw hides are imported by Chamárs and Khatíks from Amritsar, Ludhiána, Hoshiárpur and Kapurthála, and a nearly equal quantity is exported. The figures showing the value of this trade for the year 1891-92, are given in the margin. Of the skins used for local consumption Rs. 1,98,602 worth of raw leather was used for tanning, the rest being used in the manufacture of *kuppas* and scale pans. The total value of the tanned hides prepared in 1891-92 was estimated at Rs. 3,44,602, and estimating the cost of material at Rs. 33,944, the total profit during the year was Rs. 1,17,056 or about Rs. 15 per head. Rs. 42,401 worth of leather was imported, and Rs. 63,965 exported, leaving a value of Rs. 3,23,038 of leather consumed in the District. The value of the tanned hide of a buffalo varies from Rs. 4 to Rs. 7, of a cow from Rs. 3 to Rs. 5, of a goat from annas 6 to Rs. 2 and of a sheep from annas 6 to annas 10.

	Rs.
Value of raw hides skinned in the District	1,94,235
Do. do. ...	1,49,598
Total	3,43,833
Do. do. ...	1,44,828
Balance for local consumption	1,99,005

The Chamár is not only a skinner and tanner but also a shoemaker. If he is a *sepi* he does not require special payment for his shoes in addition to the remuneration which he receives as one of the village menials. But his skins when tanned, if not required for village purposes, are sold either to Mochís or Khojas—Chamárs, who are not regarded as regular village menials (*sepis*), trade in a more extensive manner in skins. The Khatíks are independent leather-workers and tanners and they always reside in towns. From their small number they are an unimportant class. Other members of the community who are connected with leather are the Mochís, who are the chief manufacturers of leather-made articles, and the Khojás who often engage in the wholesale trade in tanned hides, and also advance money to Mochís. There is no rise in the respectability of the Mochí class; their circumstances are very poor and their social status low. They have no capital of their own, and for this reason they are very much in the power of the Khojás from whom they receive advances. The women of this caste are often employed in doing the embroidery work on the shoes. The Khojás are a thriving community, they bring the manufactured goods into the market. There are 11 Khojás who have retail shops selling shoes, &c. Those who deal in hides often go far afield to procure hides; particularly it is noted that in this District they procure hides from Jhang and Chiníot and sell them again in Calcutta.

Khatíks.

Mochís and Khojás.

CHAP. II, E.
Arts and Manufactures.
Dabgars.

Dabgars are a low caste whose work is the manufacture of *kuppas* and the pans of weigh scales.

Village industries.

The village industries in this District are principally confined to cloth, sugar and the manufacture of shoes. These are falling off as foreign sugar and cloth and shoes made in factories are finding favour with the people on account of their cheapness as compared with the articles made locally. Country cloth, however, is still used largely by agriculturists and the lower classes owing to its durability, and of late the industry has revived as the material has been improved. There is but little tendency to centralize industries. This would require a power of organization rarely found amongst the people. There is but one factory in this District, namely the Bhagat Mills, which is worked by petroleum. Flour, oil, ice, and ærated waters are produced and there is also a foundry attached. The factory is under the management of a Pársi who has from 20 to 30 skilled labourers under him. Since it started ice has fallen in price, otherwise prices and wages are unchanged.

Factories. *Table 28, Part B.*

Section F.—Commerce and Trade.

Course and nature of trade.
Exports.
Purser, 4, 52.

There are no statistics available for the general trade of the District which is mainly in agricultural produce. Exports consist mostly of raw produce, chiefly wheat, of molasses, concrete and drained sugar, and country cloth. A rough estimate of the total production, exports, and imports of food-grains was framed for the Famine Report of 1879; and it was stated (page 151) that while some 65,000 maunds of wheat and *jowár* were annually exported to Uná in Hoshiárpur, Ludhiána, and Ambála from the Nawashahr Tahsíl, there was an annual import of about six and-a-half lakhs of maunds, principally of gram, *moth* and *jowár* from Ferozepore, but also of other grains in smaller quantities from Amritsar and Hoshiárpur. Wheat goes chiefly by rail, and is despatched wherever the market is favourable, which has taken it latterly to Karáchi for shipment to Europe. Drained sugar, *khand*, is mostly sent by rail to the Upper Punjab and Sind. Concrete sugar, *gur*, is largely exported to Rájputána and the country to the south of the Sutlej, in carts and on pack-animals, besides going to the same markets as *khand*. Molasses, *shíra*, is in demand in the same tracts as *gur*, and besides finds a ready sale in Sind. Country cotton-cloth goes mostly to Sind, Kángra, Ludhiána and Ferozepore. Exports by rail, according to a return for five years, supplied some years ago by the North-Western Railway, amounted for the principal stations in the Doáb, on an average, to 13,000 tons of edible grain and 8,700 tons of saccharine produce per annum. It must be kept in mind that this is not the export of Jullundur only, but of the Doáb, including Kapurthala, Kángra and Hoshiárpur, and probably to some extent

CHAP. II, F.

Commerce and Trade.

of the country on the left bank of the Sutlej. The exports from each station are as follows, in tons :—

	Grain.	*Sugar.*
Kartárpur	3,200	570
Jullundur City ...	2,010	3,370
" Cantonment	3,560	2,290
Phagwára	950	2,170
Phillaur	3,260	300

The export of cotton seeds by rail is trifling.

Imports.

The principal articles of import are piece-goods from Delhi and direct from Bombay or Calcutta; iron from Ferozepore, Amritsar and Karáchi; brass and copper vessels from Jagádhri, Amritsar and Delhi; gram and other inferior grains from Ludhiána, Ferozepore and other neighbouring tracts south of the Sutlej; rice from Kángra, and salt from the Khewra mines.

Markets.

Jullundur is the most important mart in the District, Kartárpur comes next, its grain market making it an important depôt for agricultural produce. Núrmahal, Phillaur, Ráhon, Banga, Nawáshahr, and Nakodar are the most important of the minor marts. Phillaur is important as a timber mart. Trade other than rail-borne is principally carried on in carts; camels and asses are also employed in the carriage of grain.

Section G.—Means of Communications.

Ferries.

The Beás does not run through the District, but the ferries on the Beás which lie in the Amritsar District and the territory of the Kapurthala State are under the control of the Jullundur District authorities. The Sutlej borders the District throughout its length, the ferries are under the Ludhiána and Ferozepore Authorities. The mooring places and ferries are shown in the margin. The Phillaur and Beás Railway Bridges have no footways but ferry trains are run.

Beás.	*Sutlej.*
Bágba.	Sherpur.
Chakoki.	Jodewál.
Wazir Bhular.	Khanpur.
Gagrewál.	Chountha.
Vairowal.	Joula Mayra.
Govindwál.	Mathawára.
Khambá.	Lussára.
Johal.	Kariána.
Mundah.	Khira or Mote.
Ghurka.	Bhundri.
Ahlí.	Sidhwan.
	Tehuru.

Railways.

The North-Western Railway runs through the District, with Railway stations at Kártárpur (11 miles), from the Beás, Jullundur city (9 miles), Jullundur Cantonments (3 miles), Chaheru (5 miles), Phagwára (5 miles), Guráya (6 miles), and Phillaur (8 miles). Phagwára and Chaheru are in the Kapurthala State. Railways from Jullundur to Hoshiárpur and Kapurthala are under consideration.

Roads, Rest-houses and Encamping grounds.
Table 29 of Part B.

The roads of the District are above the average; Jullundur being connected with each Tahsíl Head-quarters, with Kapurthala, and with Hoshiárpur by a metalled road. The Grand Trunk Road runs through the District besides the Railway. Bullock-carts and *ekkas* can go everywhere; along the metalled roads the Phagwára *gori*, a

CHAP. II,G.

Means of Communications.

Roads, Rest-houses and Encamping grounds.

vehicle with springs not unlike a covered wagonnette without seats, is much used. The roads used to be much blocked by the open water channels which the zamíndárs use to take well water across to their fields on the other side of the road. Recently *pakka* underground channels on the syphon system have been constructed throughout the District at the cost of the zamíndárs. The District is well supplied with mile-stones, and some of the metalled roads have furlong-stones as well. For wayside arboriculture see page 215 above.

The following table shows the principal roads of the District, together with the halting places and conveniences for travellers :—

Serial No.	From	To	Distance.	Accommodation on arriving.	Nature of road.
	A.—ALONG LINE OF RAIL.				
1	Amritsar ...	Kartárpur ...	40	P. W. D. (Prov.) Bungalow.	Grand Trunk Road and Railway.
2	Kartárpur ...	Jullundur ...	9	Government Dâk Bungalow in cantonments.	
3	Jullundur ...	*Phagwára* ..	13	Bungalow belonging to Rája of Kapurthala.	
4	Phagwára ...	Phillaur ...	15	Police and P. W. D. rest-houses and refreshment-room.	
5	Phillaur ...	*Ludhiána* ...	8	*Dâk Bungalow*	
	B.—SOUTH OF LINE OF RAIL.				
6	Jullundur ...	Nakodar ...	16	Municipal Bungalow under D. C.	Metalled.
7	Nakodar ...	Núrmahal ...	7	Do. ...	Do.
8	Núrmahal ...	Phillaur ...	13	See (4) above	Unmetalled except for 3 miles.
9	Jullundur ...	Núrmahal ...	16	See (7) above	Unmetalled.
10	Nakodar ...	Shahkot ...	8	Police rest-house ...	
11	Shahkot ...	Lohián ...	9	District Board Bungalow	
12	Lohián ...	*Sultánpur* ...	4	...	
13	Nakodar ...	Malsián ...	7	...	
14	Nakodar ...	Mahatpur ...	5	...	
15	Jullundur ...	*Kapurthala* ...	12	...	Metalled.
	C.—NORTH OF LINE OF RAIL.				
16	Jullundur ...	Adampur ...	10	Police Bungalow ...	Metalled.
17	Adampur ...	*Hoshiárpur* ...	24	*Dâk Bungalow* ...	Do.
18	Jullundur ...	Bhogpur ...	17	District Board Bungalow	Unmetalled.
19	Bhogpur ...	*Tánda* ...	8	...	
20	Adampur ...	Aláwalpur ...	3	...	
21	Aláwalpur ...	Kartárpur ...	9	See (2) above	
22	Phagwára ...	Banga ...	13	D. B. Bungalow ...	Metalled.
23	Banga ...	Nawáshahr ...	9	Municipal Bungalow under D. C.	
24	Nawáshahr ...	*Garhshankar* ...	...	*Rest-house*	
25	Nawáshahr ..	Ráhon ...	4	Municipal bungalow ...	Unmetalled.
26	Ráhon ...	Lisára ...	12	Bungalow belonging to Lála Lashkarimal.	
27	Lisára .	Phillaur ...	8	See above...	
28	Nawáshahr ..	Jádla ...	7	Encamping ground ...	
29	Jádla ...	*Balachor* ...	...	*Rest-house*	
30	Banga ...	Apra ...	...	Plague Bungalow now in disrepair.	
31	Apra ...	Phillaur ...	...	See above	

Places in italics are not in the District.

AP. II, G.

Means of Communications.

Only the Dâk Bungalow at Jullundur Cantonment is fully furnished and provided with servants. The Police and District Bungalows have furniture, crockery and cooking utensils, but no servants. There is only one Zailghar, that at Jullundur.

Zailghar. Post offices. *Tables* 31 *and* 32 *of Part B.*

The Post Offices of the District are under the Superintendent of Post Offices, Ludhiána Division, the Kapurthala post being worked together with that of Jullundur. There are *ekka* services from Jullundur to Nakodar, Phagwára, Nawáshahr and Kartárpur to Kapurthala, besides the mail cart service from Jullundur Post Office to the Railway, all Imperial lines. The remaining Postal lines, District or Imperial, are worked by runners.

Telegraphs.

A line of Telegraph runs along the whole length of the Railway with a Telegraph Office at each Station. There is a Government Telegraph Office in Jullundur and also Combined Post and Telegraph Offices in Jullundur City, Banga, Kartárpur, Nawáshahr, Nakodar, Núrmahal, Phillaur, and Ráhon. A line goes from Jullundur to Hoshiárpur, from Jullundur to Nakodar, Núrmahal, and from Phagwára to Nawáshahr and Ráhon.

Section H.—Famine.

Famines and scarcity. *Purser*, 2, 31.

Jullundur has not suffered severely from famine within the memory of man, and is not likely ever to suffer much. The greater part of the soil of the District requires little rain to yield some return, and this little is tolerably secure, thanks to the proximity of the hills. A partial failure of the rains is prevented from doing serious injury by the great extent of irrigation. What really is to be dreaded is a fodder famine. As long as there is food for the cattle, the grain crops will not fail entirely, and if they do the District is rich enough and sufficiently provided with means of communication with the outer world to supply its wants. A total failure of the rains means, however, a fodder famine, and the death of many of the agricultural cattle; and it is easy to see that such a calamity would be far more lasting in a tract of country where cultivation is so high and irrigation is so developed, than in other places where, owing to the crops being entirely dependent on rain, agriculture is of a simple kind and a single ploughing is enough to secure a harvest. Of course there is a considerable portion of the population living from hand to mouth on daily wages or small dues received at each harvest, the poorer residents in towns and village menials, who are seriously affected by a rise in prices to which their scanty income has not been adjusted. These suffer much in seasons of scarcity, and the mortality among them must be aggravated by want. But the ordinary agriculturist will usually pull through as long as his cattle can be saved. At the same time, Mr. Purser, in several cases, found the cause of indebtedness of agriculturists to be the purchase of food in bad seasons.

CHAP. II, H.

Famine.

Famines before British rule, S. 1816.

S. 1840.

Of early famines before the introduction of British rule only m traditions are preserved. In 1759-60 (S. 1816) there was a mine during which grain is said to have sold at 6 *sérs* the rupee, d many villages were partially abandoned. The great *Chálisa* mine, so called from having taken place in the Sambat year 1840 783-84), was severely felt. Again many villages were in part serted. People sold their children, and many died of starvation, ile cattle shared the same fate, for fodder was as lacking as grain, ich sold at 5 *sérs* the rupee.

S. 1869.

S. 1890, 1892 and 1894. *Purser*, 2, 31.

Next, in S. 1869 (1812-13) there was distress, though only for x months. This famine is known as the *Unhatara* (*q. d.* 69). ain sold at $8\frac{1}{2}$ to 10 *sérs* the rupee. The Sambat years 1890, 92, and 1894, (A.D. 1833-34, 1835-36, and 1837-38) were also sons of scarcity and distress which however hardly attained the ge of famine. They are called *Naba Nabí* and *Chauranwán*. e second is called Nabí because it was almost the counterpart the first, *Naba*.

A. D. 1860-61.

1869-70.

1877-78.

1883.

The famine of 1860-61 affected Jullundur very little. The l amount of relief given amounted to only Rs. 620. The price wheat rose to 10 or 11 *sérs* the rupee. The revenue was lected almost in full. In 1869-70, the crops on irrigated lands e fair, on dry lands half an average crop was reaped. The es of grain became exhausted. It was said the people were in the habit of storing grain. It is also possible that high es may have stimulated exports. There was no serious distress. 7,003 were spent in relief. The price of wheat rose to 9 *sérs* rupee. There appears to have been no necessity for any ension of revenue. In 1877, the outturn of the autumn st was one-third less than in the previous year, and by the nning of the cold weather large exports of grain had taken e. By the end of February 1878, it had been found necessary art relief works at Jullundur City, mostly for the sake of grants from the Dasúya Tahsíl of Hoshiárpur and people from andy western portion of Jullundur, comprising Kartárpur and ghbourhood. In little more than a month it was found possible ng relief operations to a close. The spring crop of 1878 was above the average except for the gram, which was almost a failure. In this scarcity some deaths from famine were ted, but most of them, on enquiry, turned out to be only tly due to want. The amount spent on relief was under 00. The revenue was paid punctually. The price of wheat o 15 *sérs* the rupee. In 1883, the rains held off till early ptember, only a few slight showers having fallen previously. was much distress among overworked and half-starved , and deaths were not few, but otherwise there was nothing s to complain of.

1896-97 and 1899-1900.

Neither in 1896-97 nor in 1899-1900 was there anything like e or even scarcity, though the poorer classes felt the increased

CHAP. II, H. — Famine.

price of food, and there was a certain amount of mortality among cattle.

The District was classed by the Irrigation Commission of 1903 as secure from famine. The area matured in the famine year 1899-1900 amounted to 76 per cent. of the normal.

CHAPTER III.—ADMINISTRATIVE.

Section A.—General Administration and Administrative Divisions.

CHAP. III, A.

General Administration and Administrative Divisions.

Table 33 of Part B.

The District is in charge of a Deputy Commissioner under the control of the Commissioner of the Jullundur Division whose head-quarters are at Jullundur.

There are 3 or 4 Assistant or Extra Assistant Commissioners. The four Tahísls (Jullundur, Nakodar, Phillaur and Nawáshahr) are each under a Tahsíldár assisted by a Náib-Tahsíldár.

Zaildárs. *Purser 5, 4.*

Zaildárs were originally appointed in 1870-71 by Mr. Leslie Saunders, when Deputy Commissioner, but before the Revised Settlement they received no remuneration for their services. The *zaildári* arrangements came under review during the Settlement operations; and considering that, though there was much inequality in the size of the different *zails*, no inconvenience had been experienced, it was proposed to leave them practically unchanged. In order to obviate the objection that the great difference in the size of the *zails* would cause great inequality in the pay of the zaildárs, if, as usual, they were remunerated by an allowance of one per cent. on the revenue of their *zails*, and also with a view to encourage men willing to exert themselves, and give the lazy and indifferent an inducement to be up and doing, it was proposed to place all the zaildárs in three grades with different rates of pay. The Financial Commissioner was of opinion that the *zails* ought to be re-demarcated, as they were too unequal, and villages of the same Patwári's Circle were often included in more than one *zail*; and that the Zaildárs should not be graded, as their "functions cannot be usefully and honourably discharged unless the zaildár possesses a certain amount of independence of Government, palpable to all eyes." He agreed that the zaildár might be paid by a consolidated cash allowance, equal to one per cent. of the revenue of his *zail*, and said he would propose to Government the grant of chairs to zaildárs. The *zails* were accordingly re-arranged,[(1)] and the amended proposals sanctioned. Under them there are 19 zaildárs in Nawáshahr, 19 in Phillaur, 18 in Nakodar and 20 in Jullundur, an increase of 3, 1, 2, and 2, respectively, in the four Tahsíls. A zaildárs' book, with coloured maps and full statistical tables of the *zails*, was prepared and made over to the Deputy Commissioner.

(1) The more important letters concerning the re-arrangement of the zails are:—Settlement Officer's No. 385, dated 18th December 1884, and No. 266, dated 6th August 1885; Senior Secretary to Financial Commissioner's No. 1285, dated 20th February 1885, and No. 2865, dated 23rd September 1885,—all to the Commissioner of the Division.

CHAP. III. A.
General Administration and Adminstrative Divisions.
Zaildárs.

The appointment of *zaildárs*, who were at first elected, is now governed by the rules under the Land Revenue Act. The following is a list of the *zails*, but the residence of the *zaildár* within the *zail* may of course change from time to time.

Tahsil.	Zail.	No. of villages.	Annual land revenue.	Prevailing caste or tribe.
1	2	3	4	5
			Rs.	
JULLUNDUR.	Chittí ...	24	20,347	Játs.
	Tájpur ...	23	15,638	Rájpúts.
	Durulli ...	21	26,487	Játs.
	Duriyál ...	19	17,301	Do.
	Jullundur ...	39	39,460	Do.
	Talhan ...	21	18,423	Do.
	Kartárpur ..	34	31,407	Do.
	Lidhrán ...	20	19,617	Do.
	Aláwalpur ...	33	40,492	Do.
	Karyána ...	17	21,081	Do.
	Jamsher ...	18	19,527	Do.
	Kúkarpind ...	12	9,063	Játs & Awáns
	Khámra ...	18	14,899	Awáns.
	Laroya ...	50	34,849	Játs.
	Bahrám ...	19	17,738	Rájpúts.
	Nussí ...	29	18,957	Játs.
	Chakrála ...	30	15,400	Do.
NAWASHAHR.	Ráhon ..	25	15,291	Játs.
	Malakpur ...	28	9,320	Do.
	Majhaur ...	20	13,668	Rájpúts.
	Shekhupur ...	22	20,019	Játs.
	Padhyána ...	22	21,916	Do.
	Jula Májra ...	12	6,770	Rájpúts.
	Mukandpur ...	17	25,569	Játs.
	Ráipur ...	10	12,792	Do.
	Jandiáli ...	17	23,796	Do.
	Pharála ...	18	20,637	Do.
	Hiyún ..	24	21,496	Gújars.
	Bangah ...	20	24,970	Játs.
	Músápur ...	14	21,700	Do.
	Naura ...	14	28,419	Rájpúts.
	Karyám ...	27	40,018	Játs.
	Jádla ...	16	16,938	Do.
	Nangal Ambiyá	34	23,733	Aráins.
	Parjiyán Kalán	17	17,656	Do.

Tahsil.	Zail.	No. of villages.	Annual land revenue.	Prevailing caste or tribe.
1	2	3	4	5
			Rs.	
NAWASHAHR.	Saríh ...	20	36,116	Játs.
	Dherián ...	14	13,996	Aráins.
	Bakhshá ...	8	11,750	Do.
	Do. Madho	37	24,415	Játs.
NAKODAR.	Malsián ...	30	19,612	Játs.
	Dúmána ..	16	13,556	Kambohs.
	Kang Kalán ...	22	17,330	Játs.
	Do. Khurd...	41	21,789	Do.
	Sháhkot ...	19	14,870	Do.
	Kili ...	20	13,853	Aráins.
	Mahatpur ...	23	23,089	Do.
	Madahpur ...	28	18,403	Do.
	Nakodar Bhagat Rám.	17	17,669	Játs.
	Nakodar Ghulám Ghaus.	15	18,087	Do.
PHILLAUR.	Kuleta ...	12	19,437	Játs.
	Chhokrán ...	12	14,014	Do.
	Birik ...	10	14,343	Do.
	Gúráya ...	17	18,281	Do.
	Moron ...	14	17,153	Do.
	Kálá ...	9	13,959	Do.
	Phillaur ...	22	16,633	Aráins.
	Mau ...	11	14,339	Játs.
	Nagar ...	11	14,158	Do.
	Rúrkah ...	4	19,417	Do.
	Sang Dhesián	15	18,627	Do.
	Sarháli ...	7	9,927	Rájpúts, Játs and Brahmans.
	Jandiálah ...	5	19,261	Játs.
	Bundálá ...	17	24,951	Do.
	Núrmahal ...	23	21,496	Do.
	Kot Bádal Khán	11	9,204	Do.
	Talwan ...	23	20,654	Do.
	Bilgá ...	18	21,813	Do.

Lambardárs.

In each village, and in large villages in each *patti* or *taraf* there is a headman or lambardár. The figures in Table 33 of Part B. show the number of headmen in the several Tahsíls; but the real number is slightly less than this as here and there the same man is headman in more than one village and has been counted more

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General Administration and Administrative Divisions.

Lambardárs.

than once. They receive a *pachotra* or cess of 5 per cent. on the land revenue collected by them, and from many of them it is necessary, owing to their indebtedness, to take security for the due accounting for revenue collected, and the average amount thus annually received by each is, in Jullundur, Rs. 25, Nakodar Rs. 24, Phillaur Rs. 30, and in Nawáshahr Rs. 27. Many of the lambardárs are in poor circumstances, and few are any better off than the mass of the agricultural population, and it is not clear how this can be helped, when there is no law of primogeniture governing succession to land. The office is hereditary, and their duties are laid down in the rules under the Punjab Land Revenue Act. In a few special cases the number of headmen has been reduced, but there has been no general reduction of their numbers. There are no ála-lambardárs in the District.

Chaukidárs.

There are in the District 1,179 village watchmen or chaukidárs. They are paid Rs. 3 a month by the villages which also provide them with uniform and a spear and sword.

Head-quarters of other Departments.

The following are the officials in charge of other Departments of the Public Service :—

Military.—General Officer Commanding the Lahore District.
Schools.—Inspector of Schools, Jullundur Circle.
Post Offices.—Inspector of Post Offices, Ludhiána Division.
Forests.—Deputy Conservator of Forests, Bashahr Division.

Section B.—Justice.

Tables 34 and 35 of Part B.

The District of Jullundur forms a Civil and Sessions Division under the Divisional and Sessions Judge of Jullundur. The Divisional Judge of Hoshiárpur is also Additional Divisional Judge for the Civil Division.

Criminal Justice. *Table 34 of Part B.*

Serious crime is not very prevalent. Burglary and criminal house-trespass are the characteristic offences of the District, as might be expected where there is much wealth, and, owing to pressure of population, a large class living from hand to mouth. There is reason to believe that female infanticide is practised in some villages (Chapter I, pages 59 and 60).

The village of Malsián and some of the surrounding villages are the head-quarters of a caste of Muhammadan Sunárs who are adepts at the manufacture of coins. In their native villages these Sunárs confine their operations to coining tokens and imitations of ancient mintages, but many members of the community are employed in the large towns of India in coining King's rupees. Informations of convictions of such persons in Calcutta, Lucknow, Delhi and elsewhere is constantly reaching the District. The profits of illicit remitted home through the post office are believed to be considerable.

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Justice.

The total number of licenses issued under the Arms Act was only 211 in 1903 as against 176 in 1893. In 1903 there were 195 ordinary licenses, 11 for destruction of wild animals only and 4 for the manufacture and sale of gunpowder. The numbers of licenses is small as compared with the population of the District.

Civil Justice. *Table 35 of Part B.*

The District is extremely litigious. The classes of cases for which the District is chiefly noted are, (1) suits on unregistered written contracts including *hundís* and *bahís*: and (2) suits for possession of mortgaged lands, the average number of suits a year being about 6,000 and 575, respectively, or more than double the average of the Province.

Civil Judicial work is under a District Judge who is ordinarily relieved of all criminal work. There are 6 Munsiffs in the District of whom one sits at the head-quarters of each Tahsíl. The Munsiff of the Sadr Tahsíl exercises the ordinary powers of a 2nd Class Munsiff and has also Small Cause Court powers up to Rs. 100. There are two more Munsiffs at Jullundur as Sadr Munsiffs. They have 2nd Class powers. Although each Munsiff has, within his jurisdiction, the work of the whole District, yet he generally confines his work to his own Tahsíl according as the work is distributed.

Besides these Munsiffs there are 4 Extra Assistant Commissioners, one of whom exercises the powers of a Sub-Judge and the others those of 1st Class Munsiffs who, besides their criminal work do civil work as well. The number of cases for the Treasury Officer and the Revenue Assistant is fixed and more than that number is not given to them without special reasons. There are two Honorary Civil Judges ; one holds his sittings at Mukandpur and the other in Jullundur and both exercise the powers of a 2nd Class Munsiff.

The Tahsíldárs, who are four in number, exercise the powers of a 2nd Class Munsiff and a fixed number of land suits are entrusted to them.

In the Jullundur Cantonments there is a Cantonment Magistrate. He has Small Cause Court powers up to Rs. 500 and exercises them within Cantonment limits.

As regards the salient points in the Customary Law of the District, Munshi Muhammad Ali, District Judge of Jullundur, writes :—

Customary Law.

"In the revision of Settlement which was completed in 1885, a collective *Riwáj-i-Am* was prepared which is in Vernacular and is in the District Record-room, but it was not published. It relates in the form of question and answer to the customs of Hindu and Muhammadan Játs and Awáns, Rájpút Musalmáns, and miscellaneous Hindús and Musalmáns. Reference to it is made on page 42 of Roe and Rattigan's Tribal Law in the Punjab.

"The usual custom of inheritance prevailing in the District seems to be according to the *Pagwand* rule and not *Chandawand, i.e.,* all the sons, whether by one wife or different wives, share equally. *Vide* Section 7

of Rattigan's Digest of Customary Law and also No. 62 P. R. of 1868 (Jullundur Bedís) and No. 524 P. R. of 1868 (Aráins of Jullundur).

"Amongst Muhammadan Játs of Jullundur the widow of a son who pre-deceased his father cannot be permitted to succeed to his share, *vide contra* Section 9 of Rattigan's Digest.

"Amongst Basal Banias of Jullundur the widow is not entitled to succeed to her husband's share in property jointly acquired by him and his brothers, *vide* No. 103 P. R. of 1891 and also exception No. 1 of Section 14 of Rattigan's Digest.

"Amongst the Hindu Manjh Rájpúts of Jullundur, the collaterals of the fourth degree exclude daughters, *vide* No. 176 P. R. of 1882 and also authority 1, amongst Hindús under Section 23 of Rattigan's Digest.

"Amongst the Rájpút Muhammadans of Jullundur the relations of the fifth degree do not exclude the daughter, *vide* No. 331 P. R. of 1866 and also authority amongst Muhammadans under Section 23 of Rattigan's Digest.

"The Khoja Játs of Jullundur have fixed the fifth degree as the limit of inheritance, *vide* No. 257 of 1874, but amongst the Jullundur Bráhmans there is an exception by which daughters exclude their nephews, *vide* No. 38, P. R. of 1870.

"Although the *Riwáj-i-Am* which prevails amongst the agriculturist tribes of Jullundur is in favour of the daughters, yet it has been held that the daughter who has married in a different family cannot exclude the brother or nephews, *vide* No. 86, P. R. of 1900. Amongst Muhammadans the daughters have excluded grand-nephews, *vide* No. 856 of 1869 and 430 of 1866, even the daughter's right to live in the paternal house for her lifetime has been recognised, while the land passed to the male collaterals, *vide* No. 29, P. R. of 1868.

"Amongst the weavers of Jullundur the daughter has excluded brothers' sons in case of ancestral house property, *vide* No. 69 P. R. of 1878.

"Amongst the Sayads of Jullundur the daughters have excluded male collaterals related in the fourth degree, *vide* No. 172 P. R. of 1889 and also exception (2) (amongst Muhammadans) under Section 23 of Rattigan's Digest.

"By virtue of the right of representation all collateral heirs succeeded together, *vide* No. 75 P. R. of 1873 and Section 25 of Rattigan's Digest.

"Amongst the Hindu Játs of Bilgah, Tahsíl Phillaur, the whole-blood have excluded the half-blood, (*vide* No. 5, P. R. of 1884), but the *Riwáj-i-Am* is against this amongst Baryah Rájpúts of Jullundur, (*vide* No. 110, P. R. of 1891) as well as amongst the Hindu Játs of Nawáshahr, *vide* No. 68 P. R. of 1893 under Section 26 of Rattigan's Digest.

"The Udási Fakírs of Jullundur are not presumed to have abandoned worldly affairs nor are they excluded from their rights of inheritance, *vide* No. 29 P. R. of 1881 and also exceptions under Section 30 of Rattigan's Digest.

"A Hindu widow on account of adultery is not deprived of her rights to succeed to her husband's estate, *vide* No. 92 P. R. of 1892, and No. 1001 of 1885 *contra* to Section 31 of Rattigan's Digest.

"Amongst the Muhammadan Aráins of Jullundur a sonless proprietor may appoint one of his kinsmen to succeed him as his heir (*vide* No. 58

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P. R. of 1879), as well as Muhammadan Játs of Nawáshahr (No. 80 P. R. of 1878); Ghorewáha Rájpúts of Jullundur and Muhammadan Rájpúts of Nawáshahr (authorities Nos. 71 of 1880 and 173 P. R. of 1883 quoted in Section 35 of Rattigan's Digest).

"Amongst Hindu non-agriculturists a daughter's or a sister's son is generally recognised as a proper person to be appointed, but the opinion of the agriculturists is not favourable unless the agnates consent to it; authorities contained in Section 37 of Rattigan's Digest are No. 162 of 1883 (Khatrís of Núrmahal), No. 128 of 1886) Aráins of Phillaur), and No. 159 of 1890 (Rádhawa Játs of Jullundur).

"Amongst the Aráins of Jullundur a sonless proprietor can make a gift of the whole property in favour of the daughters in preference to nephews (Nos. 2 of 1897 and 83 of 1900). This is also upheld as valid by custom amongst the Khatrís of Jullundur, *vide* No. 51 P. R. of 1878.

"The Athwál Játs of Pharála, Tahsíl Nawáshahr, have exceptional powers of alienation, *vide* No. 159 P. R. of 1879, where a proprietor in possession has been preferred over a nephew and grandson. There is also another ruling, No. 41 P. R. of 1900 of the same place, in which an alienation by a sonless proprietor in favour of collaterals of the sixth degree has been upheld in the presence of collaterals of the 5th and 6th degree, *vide* exceptions in Section 590 of Rattigan's Digest.

"The custom of alienation amongst blacksmiths (Lohárs) of Jamsher, Tahsíl Jullundur, is parallel to that of the agricultural tribes (*vide* No. 51 P. R. of 1901). In a case between Awáns of the Jullundur District it was held that a gift of ancestral land by a sonless proprietor in favour of his own daughter and grandson was valid in the presence of paternal relations of the third degree (*vide* No. 14 P. R. of 1903)."

There are (1904) four barristers and 29 pleaders (11, 1st and 18, 2nd grade) with 17 *mukhtárs* and 8 revenue agents practising in the District. There are also 113 petition-writers of all grades.

Registration. *Table 37 of Part B.*

A list of the registration offices in the District is given as a supplement to Table 37 of Part B. There is nothing worth especial note in the operations of the Registration Department in this District, but a somewhat kindred feature in the administration of the District may be mentioned here. This is the licensing of deed-writers, who are supplied with Government registers in which they record the deeds written by them and which are filed in the District office when filled up. This is a purely executive arrangement, but the registers often afford valuable evidence, especially in the case of non-registered documents.

Section C.—Land Revenue.

I.—Village Communities and Tenures.

Sub-division of villages. *Purser, 3, 51.*

By far the most common system of tenure in the District is that known as the *bhaiáchára*. According to Mr. Purser there seems no reason to doubt that almost all villages were originally communal, and that the *bhaiáchára* stage has been reached through

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Sub-division of villages.

the *pattídárí*. The main divisions of a village are the *taraf*, *pattí*, *zail*, *thok* and *dhérí*. The first division is into *tarafs*, called in rare cases also *pásá*. These are again divided into *pattís*, which may be sub-divided into *zails*, *thoks* or *dhérís*. In the Jullundur Tahsíl, the word *thok* seems never used, and *zail* is the share portioned off to a lambardár. In some cases the first division is into *pattís*, but the general rule is as above. A further division may be into shares, often expressed by so many ploughs (*hal*); and it is necessary to bear in mind that these conventional ploughs do not correspond necessarily with the working ploughs, and that, in deciding disputes, the first question is, what "plough" is meant. Great care was taken originally in giving each man his share of land, so that all might enjoy equal advantages of soil and situation; the whole area being first divided into blocks, and each sharer getting a portion in each block. This explains the scant attention paid by the people, when distributing the revenue, to what seem to us important differences. Difficulties in extending irrigation are, however, apt to arise, owing to the fields of a proprietor being dispersed. There are *shámílat* lands belonging to divisions of the estate and also to the whole estate. These have been sometimes divided and sometimes left undivided; but there is a tendency to divide, especially when the land is culturable waste; the increased demand for, and the enhanced value of, land have made the co-partners anxious to reclaim the waste; and for this purpose partition is necessary. The communities are sometimes disposed to break through the old rule, that common property was to be held according to ancestral shares, and not according to actual possession. Whenever they follow the latter principle, rather than the former, doubtless a change has been wrought in their sentiments by the exact definition of rights and responsibilities, both corporate and individual, which has been universally effected. But frequently partition is made solely with reference to ancestral shares. And sometimes parties, whose possession is less than their share, obtain on partition not only an amount proportional to the original share, but also an additional amount to compensate for the deficit in possession, and to make up the full share in both the *makbúza* (lands held by co-partners) and in the *shámilát* (common) lands. But until a partition is contemplated, no question is raised regarding the shares in the common lands. For the rents, profits, or perquisites from the common lands, according as they happen to be cultivated or waste, are collected by the lambardárs and credited to the village-expenses, but are never expended for the purpose of defraying the *jama*, perhaps because they are never sufficiently considerable.

Málikán kabza.

In many villages there are landowners who have no rights beyond the area they actually hold. They are not entitled to share in the village common land or common income, and have no voice in the village council. These are the *málikán kabza*, who are usually

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the descendants of village servants, as carpenters and smiths, or of *fakírs*, who originally held the land rent-free from the village, and by long possession have gradually acquired proprietary rights.

Proprietary right under the Sikhs.

The late Mr. (afterwards Sir Richard) Temple thus discussed proprietary rights under the Sikhs whose revenue system is described below (pages 249—254):—

"It may be held that the cultivator must get one-half the produce to sustain life and carry on the cultivation, and the proprietor's share must be a part of the remaining half. Then, if the State takes all the remaining half, nothing is left for the proprietor. In this case, if the proprietor cultivates, he gets only his share as cultivator, but not his share as proprietor. If the cultivator and proprietor are different persons, then the latter gets nothing, or next to nothing, inasmuch as the cultivator must have one-half, and the Government takes the other half, and under these circumstances proprietary right must at best degenerate into a mere right of occupancy to which nothing of tangible value is attached. Now, if the matter be viewed in this light, it may be thought that the Sikhs, practically at least, disregarded proprietary right, and that with them ownership was nothing more than an empty name and a shadow. I do not deny that such was indeed too often the case. Still I maintain that they attached to *máliki* or proprietorship the same ideas as we do, and theoretically at least recognized its existence. In most cases no party other than the occupants claimed any proprietary title, and no question was raised. These cultivating communities indeed paid as much as the merest tenants-at-will, and if any portion of the estate failed, the *kárdár* acted very much as if he had been proprietor, and undertook the immediate management. However, as long as the community paid all their taxes and kept up their estate in a high state of cultivation, he never interfered, and left them to their own internal government. Indeed, he would assist them in preserving their organization, adjusting their shares, and so on. I have known cases where questions of this kind have been taken up by *kárdárs* and referred to arbitration. What the constitution of these communities was, we shall see presently. But in those estates where there was a party in the position of proprietor, he was allowed to accompany the tax-gatherers when they went their rounds, and after their demands had been satisfied, he might glean a scanty *sirina* or a certain number of *sérs* out of the maund. Perhaps, as a special favour, the *kárdár* might give him some allowance from the public hoards: or perhaps, after the collections were over, he would go into the village, vaunt his rights to the cultivators, and prevail upon them to give him some fee or present in recognition thereof.

Revenue realized from cultivators instead of proprietors.

"But it will be marked that under the *kankút* and *batái* system the Sikhs always realized their revenue from the cultivator. The proprietor, when there was one, might collect something on his private account, but he was not expected to pay the revenue. The British Government holds that the *málguzár*, the party who pays the revenue, is *ipso facto*, proprietor. The Sikhs treated one party as *málguzár* and another party as proprietor. So it was with small pieces of land, held by cultivators in the midst of a *bhaiáchára* estate. The cultivator made good the Government claim on his glebe, precisely in the same manner as the members of the co-parcenary upon their holdings. He made some trifling payment to his landlord, or if, as was often the case, the landlord happened to be the *muqaddam* he gave something in acknowledgment of *muqaddami* right.

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The position of *málik* rendered profitless and powerless.

"Enough has been said to show that a non-resident *málik* was almost a nonentity, an absentee without influence, without responsibility, without the power to interfere in the management of an estate which indeed he could scarcely call his own. His perquisites were certainly precarious, and probably very inconsiderable. In fact the cultivators could not afford to pay him much when they had to contribute all they could spare to the State. And under a system by which all rent was swallowed up in revenue, the proprietors held themselves aloof, and were glad to vegetate in an obscurity where they at least enjoyed peace and immunity. Who would come forward to take engagements' for the revenue whereby he could gain no profit but might incur much loss? And the cultivator, while he held the position, also bore all the burdens and calamities of a *málguzár*. He it was who withstood the incessant drain of presents, cesses, and extra collections, who bribed the *kanyas* and *chaudhrís* and who fed the hungry retainers of the rapacious *kárdárs*.

In profitable estates, however, the *málik* would assert his claim.

"But in estates where the Government demand was more moderate, the proprietors, being generally *chaudhrís,* were able to assert their rights, and, moreover, the rights were worth asserting. If the collections were in kind, the Government would still realize direct from the cultivator; but the proprietor would take some interest in the collections, would hold himself responsible that nothing went wrong, would bring the waste into cultivation, would fill up vacancies, replace absconded cultivators, &c. Then perhaps a money commutation would be effected, and in such a case the proprietor would himself engage for the payment of the revenue. Still if he chose he might allow the cultivators to engage, and content himself with the receipt of his *málikána* dues. And his title would be in no wise alienated or even weakened thereby, nor do I believe that in such a case he would have been at all held responsible for any balance or default that might occur. And the sale law being unknown, there would be no danger of the defaulting lands becoming the property of a stranger. In these kind of cases, however, the proprietor was exposed to one kind of risk. If the proprietor, having accepted one *jama,* was outbid by some one else who offered more, he would either have to take up the highest bid or else resign in favour of the stranger. And then it would be very uncertain whether he would ever afterwards regain his hold upon the estate. But such instances would be very rare, for the *jamás* fixed were too high to hold out any bait to speculators, and if the Government found any difficulty in raising the *jama* to the desired standard, it would at once revert to *kánkút* and *batái.*

"The practice of Misr Rúp Lál exactly illustrates the system which recognized two parties in an estate, namely, the *málguzár* in possession and the proprietor. Some of his *pattas* or patents are extant, in which it is declared that the engagements have been taken from certain parties, cultivators, while an additional amount is to be levied as payable to certain other parties, proprietors. I have already said that the Misr was a bright exception, both as regards his predecessors and his successors. He fixed moderate *jamás* and abridged the *malbas*. However, the proprietors, broken by long misfortune, were often content to receive their *málikána* and forego the privilege of engaging. But sometimes this privilege would be contended for by the cultivators and the proprietors. The Misr perhaps thought that the cultivators were the fittest persons to engage, and closed with them. Then the proprietors would appeal to Lahore, and after an interval a warrant would come from the Maharája setting forth that whereas certain parties, cultivators, had been admitted to engage to the exclusion of certain other parties, who were proprietors, and claimed their right to engage thereof, the engagements concluded with the former were

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In profitable estates, however, the *málik* would assert his claim.

to be cancelled, and new engagements entered into with the latter. Now I do not suppose that Ranjít Singh made much local inquiry in such cases, and his order may not be worth much as proof that a particular person was *málik* of a particular estate; but it places beyond doubt the fact that he entertained definite ideas regarding proprietary right. In the Sikhs' time the Mahárája was not troubled with appeals of this kind, for then the Government demand did not leave any surplus which the proprietor could claim. And from the tone and tenor of these and other public documents, it is clear that the Sikh rulers did not look upon private property as a creation of their own, but as a matter of original abstract right, which was coeval with Government and society, had been recognized by all dynasties, and which was not liable to abolition or removal by political changes. Authenticated deeds of sale and other transfers were regarded not as obsolete nullities applicable to a system that passed away with the Government from which it sprung, but as instruments of immutable validity. It would naturally follow that while the Sikh Government recognized the existence of proprietors, and their right to engage in preference to others, it did not consider itself entitled to alienate by grant anything more than its own rights in contradistinction to proprietary right.

Popular conception of proprietary right.

"It remains to consider what was under the Sikhs the popular notion of proprietary right, and in what way they recognised it amongst themselves, independent of any public sanction it might receive. The *kanbatái* system was of course unfavourable to the development or organization of co-parcenaries. Little or nothing was left to their discretion in the distribution of the revenue, and thus one main purpose of Municipal government was done away with. But still the huge *malba* had to be portioned out, and hence the various methods of allotment by *dherís, hals*, &c., as before enumerated, were brought into play. In fine *bhaiáchára* estates, where, from the influence of *chaudhrís*, or from any other cause, a moderate money revenue had been fixed, the regular machinery of distributing the fiscal burden, of dividing the common profits and stock, the community of interest and responsibility, the links which unite the several parts together have been just as discernible as in the *bhaiáchára* estates of Hindustán."

Tenacious adherence to ancestral shares.

The shares were ancestral. Circumstances might have changed the relative proportion of the actual shares as it had originally stood. But the ancient partnership was preserved in the remembrance of the brotherhood. Its restoration was often deemed a matter of family concern and honour, a recurrence to it was deemed natural, and proper, if circumstances should permit or opportunity offer. The fluctuations of individual fortune might often render it convenient that some should take more and others less land than their original shares; but such interchanges were always open to re-adjustment, which was in most cases amicably effected. Otherwise the leading members of the brotherhood would interfere, and if necessary, invoke the *kárdár's* aid. Stress of season and of taxation would often drive shareholders from their homesteads, and the patrimony thus deserted fell into the hand of the nearest kin. But it was held merely in trust, and must be restored intact to the refugee whenever he might return. This rule was deeply rooted in their minds; Mr. Temple says:—" Even in these times I have rarely known it transgressed, and I have often been surprised at its faithful observance in spite of strong tempta-

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Tenacious adherence to ancestral shares.

tions to break it." Amidst all the alterations of cultivation and dispossession, the shares in the common lands and in the common liabilities remained unchanged. The revenue responsibility indeed must coincide with actual possession, and this is merely a corollary of the *kanbatái* system. But joint profit and loss was shared in another way. The owner of one-third share might only cultivate one-fourth and pay revenue accordingly, but he would get one-third of the common stock, and bear one-third of the village expenses. Partition of common lands was rare, but when it was effected, the above principle was followed.

Right of pre-emption closely watched.

When the proprietors were not in direct possession of the land, one partner might transfer his share to an alien. But such transfers would rarely have much effect, and would often be fraudulently made in favour of persons supposed to be capable of ejecting the cultivators. Strangers were jealously excluded from cultivating communities, and the right of pre-emption was closely watched. Transfers among the members of the community by gift, bequest, mortgage or sale were not infrequent. Estates might be jointly held by several castes who, while they might be apt to quarrel among themselves about their respective division, yet would not betray the general interest of the whole community. In Musalmán communities the formularies of the *Shara* were observed. In Hindu fraternities the forms and deeds were rude. But on no account was a member permitted to transfer his property to the residents of another village, even though he might belong to the same caste. Mr. Temple said :—

"Fathers contracted alliances for their daughters in other villages but the father could not reside with, or scarcely pay a visit to, his son-in-law. But the latter might come and live with the former, and become an adopted son. He might succeed to the property in default of male issue, even in preference to blood relations, provided he took up his residence in the village. But unless he fulfilled this condition, he was not permitted to inherit. This fact shows how great an aversion they had to even a kinsman becoming a shareholder, unless he resided in the village. In other respects, the common rules of inheritance were thoroughly understood and frequently appealed to. Jealous of the integrity of their brotherhood, the proprietors always resisted the encroachment of neighbours; and border affrays were not uncommon. But it should be noted that in estates held by a body of cultivators and owned by an absentee proprietor, the former were by no means so solicitous to preserve their boundary, and in the event of a fight, they made the proprietor come forward.

Distinction between cultivator and proprietor.

"Lastly, the distinction between cultivator and proprietor was keenly appreciated. The right of occupancy, apart from proprietary right, was unknown. The Government may have partially recognized it, but the people did not; however long a patch of land may have been occupied, the proprietor would at his pleasure resume it without ceremony, and the cultivator would resign it without demur.

Summing up of the case.

"Such then, briefly, were the rustic communities of this Doáb. They throve under a heavy yoke, and exhibited exemplary firmness, vigour, and industry. Individual members had the welfare of the brotherhood at

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heart; they looked upon the right, handed down to them, as sacred, and their dealings among themselves were characterised by a very fair degree of generosity and justice. I have thus endeavoured to prove and illustrate the recognition of proprietary right by the Sikh Government and its preservation by the people, also the conditions on which it was held and the degree in which it was respected. It has been shown perhaps that in this Doáb the former rule was not an unmixed evil, and that the position of the agriculturist was not wholly pitiable. The Sikhs indeed taxed oppressively and vexatiously. But their tyranny was strictly utilitarian. They only wanted to extract much revenue. That being done, they generally abstained from wanton cruelty, and were prepared not only to sanction subordinate rights, but also to preserve them. The village communities had suffered only from poverty, and indeed they might have had worse misfortunes than this. They might have been less heavily taxed, but at the same time they might have been disunited among themselves and lost their ancestral rights. The latter case would have been harder far than the former. As things stood, there had been no convulsions and re-actions in society, no confusion of rights and property, no breaking-up of families. Some races indeed had passed away or been supplanted by others, but the transition had been gradual. The springs of society had been overstrained perhaps, but they only required removal of the pressure; no delicate re-adjustment was needed. When, therefore, the position of this agricultural community and its members came to be defined and recorded at the Settlement, there was not much injustice to be amended, nor were there many complex questions to be unravelled. No entanglement having occurred, there was no need of extrication."

Talukdári tenures.

The suits relative to *talukdárí* tenures comprise the most important, perhaps, of all the cases decided at the Settlement of 1852. The plaintiffs were parties who had done nothing, except boast of empty titles, and lament over lost rights; and received nothing except *málikána* dues. The defendants were parties who had tilled the ground, managed the estate, and paid the revenue for many years. The relative position, under Sikh rule, of tenant communities and absentee proprietors has been described in the preceding pages. High-born tribes, fitted for chivalry and war, rather than peace and agriculture, had been supplanted by humbler races of equal spirit and far greater industry. The Rájpút and Musalmán of pure descent, such as Sayads and others, who in earlier times held the greater part of this Doáb, had gradually suffered bodies of sturdy cultivators to become, as it were, rooted in the soil. When difficulties and misfortunes threatened, the cultivators would be forced to discharge the fiscal liabilities of the estate, and then they would merely have to pay some small sum to the proprietor as tributary recognition of manorial right. It so happened that the rule immediately preceding ours pressed severely on the landlords, who in part evaded their burdens, by saddling them on the cultivators; consequently the landlords lost ground in the same proportion as the cultivators gained it. Still the old proprietors were looked upon as lords of the land. Then came the cession. The experience of the last administration had probably impressed the public mind with the idea that a change in Government would be followed by enhancement of taxation. Pursuing their old policy,

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the Rájpút landlords held back and allowed the Ját and Aráin cultivators to execute engagements for the revenue. If the new Government, thought they, taxes heavily, then the cultivators must bear the burden; if it taxes lightly, then we can come forward and claim our rights at the Regular Settlement. But the Aráins and Jats, when they found the new taxation to be unprecedentedly moderate, refused, at the revision of settlement, to acknowledge any right but their own. The dilemma was perplexing. On the one hand the plaintiff could show that he had original right, from which he had never been entirely dispossessed, because he had retained a certain hold on the estate by realizing *málikána* dues. On the other hand, the defendant had managed the estate and paid the revenue; and our institutions tend to establish that whoever may be *málguzár* is, *ipso facto*, proprietor. If original right was on the one side, policy was entirely on the other side. There was much doubt whether the plaintiff, if declared proprietor, could either manage the estate or pay the revenue; whereas the defendants were unquestionably capable of doing both At length a middle course was fixed upon, whereby each party might be in the precise position occupied by him or them (virtually, though not perhaps avowedly or ostensibly) for many years prior to the cession. The cultivating community were declared proprietors, with all rights and privileges appertaining to proprietorship The original proprietor was entitled to receive a certain allowance payable by the new proprietors, and was to be styled *talukdár*. The amount of his *talukdári* allowance was fixed with reference to the past *málikána* collections. This plan was a most felicitous device. It reconciled the considerations of right and policy; it adapted our institutions to the state of things which we found in existence; it satisfied the interests of both the contending parties and of the State. At the Revised Settlement, in *talukdári* villages, the settlement was made, as before, with the sub-proprietors, and the superior proprietors merely get certain dues from them. These dues vary, being sometimes a percentage on the revenue, sometimes a small lump-sum; in some cases a certain share of the produce, and again a fixed amount of grain. The principal *talukdárs*, in the restricted sense of the word used here, are the Rájpúts of Ráhon, Phillaur and Nakodar, and the Patháns of Dhogrí.

There is also a class of minor *talukdári* cases, which are not very numerous or important. It has been found that payments are sometimes made to a second party by individual proprietors. The origin of the tenure has not been clearly ascertained; but it is quite as ancient as the proprietor's title, and does not resemble the payment of a debt or any transaction of that kind.

It is evident that the *talukdár's* tenure above described differs, perhaps in kind, certainly in degree, from the *talukdári* tenures in the United Provinces. Great *talukdárs* certainly did not exist under Sikh rule, but in this district at least they existed under the Mughal

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Empire. However, there is only one family in this District (namely, the Patháns of Dhogrí) who continuously have held the rank of feudal *talukdárs*. The *talukdárs* of Hindústán are men who, either as servants of the native Government, or as farmers of the revenue, or as feudal *jagírdárs*, have succeeded in depressing the village communities. Nothing of the kind occurred here. The *talukdárs* are men who have yielded to the communities, and not men who have forced the communities to yield. There are in the whole District 41 *talukdárís* and 16 minor *talukdárís*, in all 57.

Sales of real property.

Mr. Temple thus described the customs regarding sales and mortgages which prevailed during the earlier years of our rule :—

"The rule of pre-emption of course prevented sales being effected in village brotherhoods with purchasers not of the village. Among the members of a community, sales were occasional, but not frequent. In the neighbourhood of cities and large *kasbas*, where many detached holdings might be in the possession of parties not bound together by ties of mutual interest, sales were not uncommon, and indeed the necessity for them was more likely to occur, for here the parties had to struggle alone with difficulties, being unable to obtain aid or support from a community of relatives.

"Sales of real property were common amongst higher classes. They would sell both to members of their own and of other castes. But then it often happened that these parties were hardly in a position to effect a *bonâ fide* sale. As I have already explained, they would rarely be in possession of the cultivated land, and sometimes in the receipt of little more than a nominal income. If so, it might be a matter of doubt whether the sale was made in good faith, and how far the purchaser was likely to have enforced his right. It is known that these deeds, of late, often remained a dead letter. The purchasers, hopeless of obtaining possession, would restore them to the seller, who would, years afterwards, tender them before our Courts as evidence of the position they had once held. Often, too, proprietors of this kind feeling themselves unable to cope with the village community, would sell or, otherwise, transfer to some creature of their own, who would, by fraud or violence, obtain a footing in the village. I have known villages where aggressions made by such transferees and purchasers have been forcibly resisted.

Mortgages.

"The locking up of real property for the liquidation of debts or security for loans was, I believe, almost unknown. Bankers and money-lenders looked to the assets of the land, and not to the land itself. This has been borne in mind when Khatri bankers have produced old deeds of sale alleged to have been executed by large village communities. Such transactions are, at the best, improbable and suspicious. Mortgages were common among the co-parcenaries. They were closely akin to those transactions, previously adverted to, by which the brotherhood undertook the management of lands belonging to absentee co-partners, and the restoration of them on the proprietor's return. They were regulated by similar conditions. Their origin was in fiscal difficulties. No specific term was fixed during which the mortgage must run on, and after which it might be converted into an absolute transfer. The invariable condition was, that whenever the principal and interest should be liquidated, the property might be redeemed. I have known lands mortgaged in one generation redeemed in the next. This rule was either expressed or implied in mortgages made by all classes. And the remarks just made

regarding sales effected by the higher classes are also applicable to the mortgages made by them. The alleged mortgagee, when unwilling to resign the land, always quoted the rule of long possession. But it was clear that as far as the past custom of the country might have weight, the rule ought to be broken through in these cases."

Common income of villages.

The common income of villages is made up of many items, of which the *malba* is probably the only one found in all. This is a cash contribution collected by the lambardár from the revenue payers with the first instalment at each harvest. The total amount to be collected is distributed over the holdings in the same way as the revenue. In each village a maximum percentage on the Government demand is fixed for this charge. The administration of the *malba* varies. In some cases the lambardárs collect the maximum allowed, defray all expenses, and keep any balance there may be, or pay any excess charges themselves. In other cases, the management is entrusted to a shopkeeper. As a rule, the lambardárs furnish no account of income and expenditure to their fellow villagers, and are not forced to do so ; in consequence, there is occasionally much dissatisfaction, and complaints are made that the lambardárs refuse to supply the wants of holy men, who have to be entertained by some private individual, as otherwise they would curse the village. The *malba* is spent principally on supplying the Patwári with stationery, or rather paying him what he likes to charge for stationery, a charge no longer legitimate, paying fines imposed on the whole village, defraying cost of revenue warrants (*dastak*), contributing to the funds of the Punjab University, subsidizing the dispensaries, supporting the Dakhni Leper Asylum, providing the chaukidár's uniform and arms, giving alms to *fakírs*, and paying the costs incurred by lambardárs when attending Government offices. The other sources of common income are principally grazing and fishing dues ; the rents of common land ; sale-proceeds of natural productions of such land, as *jála*, wood, lotus plants, water nuts, grass, reeds and brick-clay ; taxes on brick-kilns and on marriages (*chhatti*). These funds are administered by the lambardárs, often assisted by some of the other principal men of the village ; accounts are rendered every harvest, and any surplus income is distributed among the proprietors. It is not the custom to apply any portion of it to reducing the revenue demand of the village. The income from *chhatti* is commonly employed in providing the large pans and griddles needed for the preparation of marriage-feasts.

II.—Collection of revenue under native rule.

Revenue system under Muhammadan rule.
Purser, 7, 1

The indigenous system of land-revenue payment consisted in giving a share of the produce to the State officials. In theory cash collections were well known, but they were very little practised. Akbar introduced a general cash settlement of the revenue, but his system is said to have been merely an improvement of that of Sher Shah (1540-45), whose reforms are again said to have been only

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Revenue system under Muhammadan rule.

a revival of schemes of Alá-ud-dín (1295-1315 or 1316). Akbar's revenue system was the work of Rája Todar Mal, a Khatri of Lahore, who was made *Vakíl*, or Prime Minister, in 1582. His assessment superseded that of his former superior, Muzaffar Khan. For the effectual introduction of the system three separate objects had to be accomplished : (1) by a correct measurement to ascertain the assessable area ; (2) to find out the produce of the land and the share payable to Government, and (3) to fix a money payment for such share. The unit of area was the *bígah* of five-eighths of an acre. The money-unit was the *dám*, of which 40 went to a rupee. In the measurement land was classed as cultivated, land which required fallows, land which had not been cultivated within three or four years, and land which had not been cultivated within five years.(1) Cultivated land was divided into three classes. The produce of each class was ascertained, but it does not appear how this was done. An average of the three was taken, and one-third of this was assumed as the Government share. Price-lists for nineteen years preceding the survey were obtained from a number of places. The value of the Government share at the rate of each year was calculated, and the average of the whole nineteen was assumed as the Government demand. The settlement was originally made annually, but afterwards for a term of 10 years, on an average of the payments of the preceding ten. Land requiring fallows paid only when cultivated, and the other two classes were assessed on favourable terms when first brought under assessment. A large number of various taxes were abolished when the Settlement was made, (though some, as the *dahserí*, or royalty of 10 *sérs* of grain on each cultivated *bígah*, were retained), and the officials were directed to be paid from imperial funds. The people, however, had the right to pay in kind if they liked; and it seems incredible that they should have paid to any large extent in cash.

Jullundur at the time of the Aín-i-Akbarí.
Purser, 2, 5.

In the Aín-i-Akbarí, composed by Shekh Abbul Fazl, the division of the empire into provinces (*Súbas*), divisions (*Sirkárs*) and *Maháls* (corresponding to the modern *parganas*), is given as it stood about 1590 A.D. Owing to the disturbed state of the country during the second half of the last century, accompanied by the Sikh feudal system and followed, when some sort of order was restored by the division of the country in *talukás*, the *pargana* system has become quite obsolete, and consequently no help is to be got from the present state of things in any attempt made to show the original organization. It is quite impossible to fix the limits of the different *maháls* ; their names can be only guessed at in many cases, and in some are quite unrecognizable. It is likely enough that the names were not written very accurately at first, and in course of time

(1) The names of the four classes seem to be *polaj*, *pirauti*, *chachar* and *banjar*. With the first two Mr. Purser was not acquainted. *Polaj* is not in the Glossary of Vernacular, Judicial and Revenue terms, published by the Government of India in 1874. It is, perhaps, connected with the Russian *polie*, a field. *Chachar* is no doubt the modern *chauchar*. *Prauti* should probably be *phiráútí*, from *phiráúná*, to cause to turn or rotate.

Jullundur at the time of the Aín-i-Akbari.

each transcriber has added his own mistakes, for which the Persian character has afforded unlimited facilities. The *Sirkárs* were divided into *Dastúrs* (or Districts) and there are separate *Sirkárs* and *Dastúr* statement in the Aín-i-Akbarí ; but unfortunately they do not agree even in the number of *mahāls*, let alone in their names, and thus confusion becomes worse confounded. The *Sirkár* of Dúába Bíst Jálandhar is said tohave contained 70 *mahāls*, and seems to have comprised the whole of the Jullundur and Hoshiárpur Districts, part of Kángra, with Suket and Mandi and other hill tracts. It belonged to the *Súba* of Lahore. The *mahāls* which can be recognised with certainty as belonging to the present Jullundur District and the Kapurthala State are the following. Their statistics are also given as recorded by Abbul Fazl, and their position will be seen from map No. 3 appended to the Settlement Report : see also Punjab Notes & Queries III, §§ 804 and 878 for notes by Mr. D. G. Barkley.

Present District.	Name of Mahál.	Forts.	Areas (*Bígahs*).	Land Revenue (*Dáms*).	Miscellaneous collections (*Dáms*).	Tribe of zamíndárs.	Horse.	Foot.
JULLUNDUR.	Talwan	...	204,450	67,80,337	8,04,389	Main	70	700
	Jullundur ...	Burnt brick fort.	474,308	1,47,51,626	7,73,167	Lodhí and Lohání Afgháns and Ranghars	100	1,000
	Dárdak	...	498 202	97,07,993	92,153	Ghorewáha ...	150	4,000
	Rahímábád ...	...	8,750	24,80,639	13,631	Do. ...	30	200
	Muhammadpur ...	...	38,231	18,02,558	10,553	Ranghar, Main	100	1,000
	Malsai now Malsián	...	54,653	18,23,559	1,217	Do. Ját ...	20	3,000
	Nakodar	...	78,731	37,10,796	9,757	Main	20	1,000
KAPURTHALA.	Sultánpur ...	Burnt brick fort.	101,865	40,20,232	4,05,830	Bhatti... ...	200	1,000
	Shekhúpúr ...	...	97,173	47,22,604	52,639	Do.	150	2,000
	Kherakdhár ...	...	42,043	4,80,000				
	Nau Nangal ...	...	4,808	2,07,270				
	Hadíábád ...	...	17,126	5,19,467	2,067			
			1,632,466	5,15,86,648	21,67,476	......	840	13,900

At 40 *dáms* to the rupee, this gives a land revenue of Rs. 12,89,666, or about three-quarters of the present demand of the Jullundur District alone, or about two-thirds if present extra cesses are added. If the *bígah* is taken as five-eighths of an acre then 1·6 *bígahs* are one acre, and the area of the 13 *mahāls* would be about 1,020,000 acres. The area of the Jullundur District with Kapurthala and Phagwára is nearly 28,000 acres larger. But it is exceedingly difficult to reconstruct the *mahāls*. The names have been so disfigured in transcription that many are almost beyond identification. Others have become obsolete. The areas are sometimes wrong, and it is not possible to say what areas were left unmeasured. It is clear the hills were not measured, and even in the plains large tracts must have been similarly neglected. The Aín-i-Akbarí distinctly implies that the total areas are not given,

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as it speaks of the "land measured" (Zamín-i-paimúda.) This introduces a fresh element of doubt. Again, we do not know where the Sutlej ran in Akbar's time. We know from an entry under *Súba* Lahore that Máchhíwára and Ludhiána were on its bank, and that Tihára also would seem to be shown by the entry under Sirkár Sirhind, that it had a fort on the Sutlej. But it does not necessarily follow that this fort was in immediate proximity to the town. If it is assumed that the river ran close to Tihára, the difficulty arises as to what to do with the Nakodar lowlands, at present about 100,000 acres in extent; not to mention a huge piece of the present Ferozepore District, which may have been in the Doáb. Looking at the position of Hadíábád, Nakodar, Mahatpúr, Malsíán, Sultánpur and Shekhúpur, it seems impossible that the Jullundur *mahál* could have extended far to the south into the Nakodar or Phillaur Tahsíl, and unless it did, the disposal of this large area is a problem difficult of solution.

Probable position of the Jullundur *mahâls.* *Purser*, 2, 6.

The Dárdak seems the only *mahál* which owes its name to a natural characteristic. There is no reason to doubt the local derivation from *dhak* (Butea frondosa), a tree still largely found in the tract. The country to the east of the Grand Trunk Road is still called Dhak in the Phillaur and Nawáshahr Tahsíls, and so is part at least of the Phagwára Iláka. The prefix *Dár* is no longer used. It may be a corruption of the word *Díár* or *Diyár*, a term used before Akbar's time to denote a tract of country larger than a *pargana*. (The Races of the North-Western Provinces of India, II, 202. Ed. 1869), and familiarly known as a component of the name of the capital of the Turkish district of Kurdistán, Díárbakr, which indeed was formerly the name of a province ; or the word *Dár* may be the singular of one of the words of which *Diyár* is the plural, and which means house, seat, mansion. It is not improbably the same word that is found in the compound *deodár*, and which means "tree." The *mahál* is sometimes written *dakh-dár*. The Dárdak *mahál* was about 310,000 acres in extent. The comparatively small revenue it paid shows it must have been largely uncultivated. The jungle had not yet been cleared away. The present Nawáshahr Tahsíl contains 191,000 acres, to which should be added about 70,000 acres of Phillaur,(1) making a total of 261,000 acres. The deficiency seems made up partly from Phagwára, which has an area of 73,000 acres, of which only 11,000 are wanted for the Hadíábád *mahál*, and partly from the Hoshiárpur District, which, judging from the Regular Settlement assessment circles, has about 72,000 acres of *dhak*. If they were added the present Dhak region would be a good deal in excess of the Dárdak area. It will probably be safe to say that the Dárdak included a large part of Phagwára and of Hoshiárpur (almost all in the Garhshankar Tahsíl), the whole of Nawáshahr and half of Phillaur. Garhshankar, it should be noted, was itself a distinct *mahál*. The Talwan *mahál* contained about

(1) The Dardak *pargana* was divided into two *tarafs* Ráhon and Phillaur.

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Probable position of the Jullundur *mahâls.*

125,000 acres and occupied the portion of the Phillaur Tahsíl lying west of the Dhak. But this portion accounts for only 110,000 acres, or, after deducting the lowlands, for 100,000 acres, leaving a deficiency of 25,000 acres made up probably from the north-east corner of Nakodar and, perhaps, in part from Phagwára and the villages of the Jullundur Tahsíl to the south of the Beín. Deducting the lands below the ridge in Nakodar, the total area of the tahsíl is about 130,000 acres; so that, even if 20,000 acres are taken for the Talwan *mahál*, there remain 110,000 for the Nakodar, Muhammadpur and Malsai *mahâls*, which is almost exactly their area. Muhammadpur is the present Mahatpur, and its lands lay probably to the west of that town along the ridge, extending between three and four miles inland. Malsaí is the present Malsíán; and its *mahál* also probably lay along the ridge, extending from Shahkot to near Lohíán, and was four to five miles broad and seven to eight long. Nakodar occupied the north-west corner of the present tahsíl of the same name. Sultánpur is a large village in the south of Kapurthala. Its *mahál* was about 100 square miles in extent, and was bounded on the west by the Beás and on the south perhaps by the Sutlej. It probably included Lohíán and a few more of the present Nakodar villages, and may have extended 11 miles from east to west and nine from north to south. Shekhúpur is also a large village, and its *mahál* was almost as large as that of Sultánpur, to the north of which it lay. Shekhúpur adjoins the present town of Kapurthala, and must have been in the extreme north of the *mahál*. Its dimensions were much the same as those of Sultánpur. The Hadíábád *mahál* was a very small one, about 11,000 acres in size. It occupied the south-west of the Phagwára ilâka, where its capital still exists under the modern name of Hariábád. The rest of Phagwára was probably included in *mahâls* Patti and Jullundur. If the above account of the *mahâls* is correct, it would seem to follow that the Sutlej flowed close under the ridge in Akbar's time. If it did not, the difficulty about the Nakodar lowlands presents itself; as, though no doubt possible, it is very unlikely that part of some of the *mahâls* called after towns lying to the south of the Sutlej extended into the Jullundur Doáb.

Result of above remarks as regards former course of Sutlej.

Purser, 2,10.

The explanation of this difficulty by the supposition that some of the *mahâls* which cannot be identified lay between the river and its old north bank is examined by Mr. Purser at great length. The conclusion he comes to is that the position of all the *mahâls* (except Ropar), with sufficient accuracy to show that none of them lay in the Nakodar Bet, and consequently that, when the Aín-i-Akbarí was drawn up, almost the whole country between the high bank in Nakodar and the Sutlej must have been uncultivated. The further south the Sutlej is put, the greater the difficulty becomes; for it is a difficulty to believe that such a large tract should be uncultivated. Looking merely at the Jullundur *mahâls*, one would be inclined to think that the Sutlej must have run under the Nakodar high bank

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instead of far away to the south near Dharmkot. Till the Fíroz-púr *mahál*s are fixed there seems little prospect of the real state of things being ascertained.

Remaining *mahál*s of the Jullundur District. *Purser*, 2, 11.

About 250,000 acres in Jullundur and 185,000 in Kapurthala remain unoccupied so far. The Jullundur *mahál* will account for 297,000 acres, Rahímábád for 50,000 more, and Nau Nangal for 29,000. The remaining 63,000 acres were occupied by parts of Haríána and Akbarábád (Bahrám was in this *mahál*), probably of Míání, Kharakdhár Jaura or Zahúra (the *mahál* omitted in two copies), and Shám Chaurásí.

Changes in country since Akbar's time. *Purser*, 2, 12.

Since the Aín-i-Akbarí was drawn up three centuries have elapsed. Immense political changes have taken place, but the country and the people have altered comparatively little, and the change in them has been mostly that of natural growth and not due to violence. Then, as now, Jullundur was a highly-cultivated tract, famous for its wells. But cultivation has much extended. The great *dhak* jungle in the south has been mostly cleared away. Much of the fertile lowlands have been added to the Doáb by changes in the course of the Sutlej. At least one new crop, tobacco, has been introduced. The Jullundur sugarcane was rated lowest in the whole *Súba*, which it certainly would not be now; on the other hand, our cotton stood second best, being surpassed by that of Hazára only. The sole spring crop mentioned for Jullundur is wheat, which was rated, with that of two other tracts, slightly below the highest sum, which again belonged to Hazára. The Jats have been spreading at the expense of the high-caste tribes, but the location of the latter is, in its main features, much as it was in Akbar's time. The Ghorewáha Rájpúts are still numerous in the north and east of the district. The Manj and Bhattís have waxed feeble, but they are still found in the same parts of Jullundur and Kapurthala as formerly. Afgháns continue to hold their ground in what was once the Jullundur *pargana*. It is not clear what was meant by the term Ranghar. It is now usually applied to Muhammadan Rájpúts, but is not so current in this part of the country as elsewhere. There are still many such Rájpúts, in the district, who are neither Bhattí nor Nárú, nor Ghorewáha nor Manj. The Gújars, Dogars and Muhammadan Jats, found in the lowlands, have come in with the changes in the course of the Sutlej, and so have the bulk of the Aráíns. But after all changes, enough still exists unaltered to attest the substantial accuracy of the description of the country given by Abbul Fazl.

Result of Akbar's assessment. *Purser*, 7, 1.

The assessment of the six *mahál*s which can be at once identified as in the Jullundur District fell at the rate of Re. 1-2-5 on the acre of cultivation. The present demand is Rs. 2-4-4. In both cases miscellaneous collection have been omitted. In Akbar's time, in addition the payment of revenue, the country had to supply contingents of horse and foot. Taking this into consideration, with the

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Result of Akbar's assessment.

xtension of irrigation and the rise in prices which have taken place ince, there can be no doubt the country is much more lightly ssessed now than it was by Todar Mal. Some of the cash rates iven in the Aín-i-Akbarí for Jullundur may be quoted, but per acre, ot per *bígah*, and neglecting small fractions: wheat paid Rs. 2-2-0, rdinary sugarcane Rs. 5, cotton Rs. 3-10-0, *másh* Re. 1-4-0, and *oth* about annas 13. The returns for Jullundur are very defective. n the latter days of the Delhi empire the system of farming out lusters of villages was in full force as may be seen from *sanads*, or ases, still existing; and it is probable that it has always been in ogue more or less. The farmers were called *mustájir* or *zamíndár*, nd made their own arrangements with the people directly, or sub-let ortions of their farm. The revenue-payers continued largely to ischarge their dues in kind. At last settlement enquiry was made r details of the old imperial demand, and in more than half the illages of the District *muazamas* (*sanad-i-muazama ?*), or documents howing the demand and area, were found.

The Sikh revenue system.

Purser, 7, 2.

Under Sikh rule the revenue administration was exceedingly imple. The ruler took whatever he could get and whenever he ould get it. The feudal system was at first in full force. The big hiefs of a Confederacy had smaller chiefs under them, and those gain their retainers, and so on till the simple horsemen were eached. The great barons had large estates, the lesser smaller, nd the horsemen their shares in a village. All squeezed the griculturist to the best of their ability, and practically left him nly a bare livelihood. The chief seized as many villages as he could nd built himself a fort. He then deputed subordinates to collect the revenue in those estates which he could not look after himself. Revenue was paid in kind, by actual division of the crop or by ppraisement. Cash was paid only for certain crops: cane, cotton, *carri*, tobacco, pepper, false-hemp, vegetables, and the spring fodder rops. Any measurements needed were done by pacing. Rough ists were drawn up of the amount due or collected from each man, ut they seldom went beyond the person who prepared them; and s to keeping regular accounts of the yearly collections, no one ever eems to have thought of such a thing. The cash and produce were ent by his subordinates to the Chief, who spent the former and fed s retainers on the latter, and stored what remained over for future onsumption or sale when prices were favourable. Under Ranjít ingh exactly the same sort of thing went on. The whole country as placed under a Governor or *Názim*. Under him it was largely eld by *jágírdárs*, often the descendants of old Chiefs on condition f supplying so many troopers and rendering other service. The *jágírdárs* followed in the footsteps of their predecessors. The land etained by Government was partly farmed out. The farmer could o very much what he pleased, so long as he paid the sum agreed n. Land not held by *jágírdárs* and not farmed was managed by *kárdárs*, or agents, who were allowed a certain establishment and

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The Sikh revenue system.

got pay every six months. The jurisdiction of a *kárdár* seems to have been called a *Ta'aluka*, and apparently it was sometimes divided into *Tappas*, and its limits varied constantly. The *kárdár* had no certainty of permanent employment, rather the contrary; and so naturally his great object was to enrich himself as far as he could within the shortest time possible. He accordingly cheated his employers and robbed the peasantry as far as he dared. It was a regular case of *batái lutái* (division of the crop is robbery). The accounts kept appear to have been usually in a state of hopeless confusion, greatly facilitated by the prevailing custom of giving with one hand and taking back with the other. The share of the produce due to Government was held to be one-half. On land held by persons employed in collecting the revenue, called *Mukaddam* in the village, and *Chaudhrí* in the *Tappa* or *Ta'luka*, the demand was generally lowered to two-fifths, or one-third, or even one-fourth. The Government agents, however, did not succeed really in collecting one-half the produce, and Government did not get what they collected. To make up the deficiency there were extra taxes levied on all imaginable pretences. "There were presents to the King, his court, his ministers, his favorites, the provincial Governors and their train of subordinates; gifts on the occasion of marriage solemnities or festivities in families of royalty or nobility. Subsistence allowance for the sowárs and other Government menials and myrmidons who were constantly quartered and billeted in the village. * * * None of those little perquisites, which add much to the comforts of rustic life, escaped the grasp of a *kárdár*. Grass, wood, timber, fruit, garden produce, were all seized upon.* * * The site of the village could not be removed, no house could be built, no well erected, no plot enclosed without the payment of a fee." (Jullundur Regular Settlement Report, para. 156). Collections were made from the actual cultivator. Joint responsibility was not enforced, and could not be when each man's own burden was the utmost he could bear. If any cultivator failed, the *kárdár* made arrangements to get his land cultivated by some one else. Towards the end of Sikh rule, when the capacity of the several estates had become well known, cash assessments were not uncommon, especially during the Governorship of Misr Rúp Lál. But there was no permanency in such assessments; either party might go back to payment in kind; and it is said this was not an uncommon practice with the Government officials, if the harvest promised to be above the average. The people got the money from bankers, to whom they sold their crops.

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Muhkam Chand and his son Moti Rám held the Jullundur Doáb until 1831. In that year, Moti Rám was recalled, and Shekh Ghulám Muhi-ud-dín, a tyrannical and grasping man, appointed in his place. The people of the Doáb complained so bitterly of his oppression, that in the following year he was superseded by Misr Rúp Lál, a man of entirely different character. He is described

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"an able and humane ruler, true to his word and engagement; loved by the agriculturists and dreaded by evil-doers."(1) A better man could not have been chosen. He was wealthy, and for this reason free from one powerful inducement to oppression. Being connected, moreover, by marriage with a Jullundur family, he had an interest in the prosperity of the country. He was more successful than his predecessors in introducing cash payments of revenue, for his assessments were more light and equitable. He compounded in one sum for the revenue and for all extra dues and cesses leviable by the State; and his rates were such that holders of his leases, seldom hesitated at a later period to produce them before the British Settlement Officer—a sure sign that they would not object to pay his assessments. Even in the famine year of 1833 there were very few unpaid balances. He resided constantly within his jurisdiction, and kept a close watch upon the conduct of his subordinates. It is even said that he would not accept the smallest present. "Among "the long roll of Sikh Governors, who, as a rule, considered the "people under them as created for their private profit, it is refresh- "ing to meet with a man like Misr Rúp Lál upright and just whose "name is to this day remembered by the people with respect and "affection." He ruled the Doáb from 1889 to 1896 Sambat. Probably his praises would not have been sung so loudly if he had not come in between the two administrations of the Shekhs, who had ground down the people before him in the first, and raised his demand largely in the second, besides levying extra dues as they saw fit. In the tract now represented by the Nawáshahr Tahsíl the usual moderation of the Misr was wanting, and his demand was unusually high, in many cases corresponding with that of the Shekhs.

On the death of Ranjít Singh, the Misr was recalled, and Shekh Ghulám Muhi-ud-dín, the former oppressor of the Doáb, restored to office. He at once raised Rúp Lál's assessments 25 per cent. and then left Jullundur, making over the authority to his son Imám-ud-dín. The new rulers did not even profess to adhere to the enhanced assessments at first demanded. They were under little control, the affairs of the Punjab being now in confusion. They kept no engagement except when convenient. If the season promised an unfavourable outturn, they would make cash settlements with the villagers; if it took a good turn, they would collect in kind. The extra dues amounted to 30 per cent. upon the original revenue demand, nor was any rule adhered to, except that of oppression. Neither father nor son was often resident in the Doáb, but made over charge to Lieutenants. The best known of these were Sandi Khan in Hoshiárpur and Karím Bakhsh in Jullundur. These persons were found in charge at the time of annexation. The term *Shekhán* is particularly applied to several *názims* of that tribe, who jointly

(1) Memorandum on first eight years of British rule in Hoshiárpur, by S. A. Abbott, Deputy Commissioner.

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ruled the Doáb and farmed its revenue. They ruled from Sambat 1897 to Sambat 1903, and the most notorious among them are the Imám-ud-dín and Karím Bakhsh just mentioned; it cannot be said that they bore a high character for moderation. If the Misr's *jama* represents the least that a country *ought* to pay, the Shekh's *jama* would represent the most that it *could* pay. The Misr compounded in one sum for the revenue and for all extra dues and other cesses leviable by the State. The Shekhs fixed a money assessment, based upon actual appraisement, and reserved to themselves the right of collecting additional items, as avarice might dictate or necessity demand.

The question of proprietary right under the Sikhs has been fully discussed above. The following paragraphs, taken from Mr. Temple's Settlement Report, describe the Sikh system of revenue administration:—

"The primary object in the mind of a Sikh financier was to extract the utmost from the land. Indian—indeed Asiatic—experience has usually shown that the occupant of the soil, be his rights what they may, can give up to the State half the gross produce without ruining himself or impairing the resources of cultivation. This proportion the Sikhs resolved to demand. The justice or expediency of such a demand was another matter. It might possibly be enforced, and therefore it was to be made; to demand anything less than this was a sheer act of grace. The normal method of collecting this amount was the division of the garnered grain, or the appraisement of the standing crop; any money revenue which might be fixed would be based on the half produce estimate.

"The rigour of the rule was relaxed only in favour of parties whom the Government used as an agency for collection. Over each circle of villages, locally denominated a *tappa* or *taluka*, was placed a *chaudhri*. In each village one or more persons, were recognized as *mukaddams*. The names of both these officers were borrowed from the Imperial traditions. The *chaudhri* was to aid in realizing the revenues of his division, the *mukaddam* of his villages. In the lands or estates held by these parties, the Government demand was generally lowered from half to two-fifths (*pachdu*) or one-third (*tihára*), or even to one-fourth Various grants of land were also assigned under such titles as *chaudharáyat*, *mukaddami*, &c. Gratuities were also allowed in cash or in kind under the general denomination of *inám*. Similar favour was shown to the *pargana kánúngos* who held their office upon an hereditary tenure, and were the official repositories of fiscal records; few, if any, cases could be named in which the favourable proportions had been accepted on any other consideration, except actual service of some kind or other. Under British rule, we have discarded the *chaudhris* altogether in this District; we have dispensed with their services, and discontinued their remuneration. The *mukaddams* we have retained as *lambardárs* and the *kánúngos* we have mostly taken into our service, but their hereditary perquisites have been abolished.

"But it was one thing to demand, and another thing to collect half the gross assets of a harvest. The villagers of course corrupted the tax-gatherers and the *kanyas*, or appraising officers. It may be safely affirmed that less than half was collected from the fields or granaries, and much less than half found its way to the *kárdár's* treasury. The defici-

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however, was made up in another way. Extra dues were levied on all imaginable pretences, such as are known to English history under the names of feudal aid, forced loans, purveyances. Then there were presents to the king, his court, his ministers, his favourites, the provincial governors, and their train of subordinates; gifts on the occasion of marriages, solemnities or festivities in families of royalty or nobility; subsistence allowance for the sowárs and other Government menials and myrmidons, who were constantly quartered and billeted in the villages. Besides these, there were the necessary subscriptions for village expenditure, or the illegal gratuities paid to the servants of the Government. All extra imposts were gathered together under the dreaded name of *malba*. We hear of the *malba* in a village equalling the revenue; none of those little perquisites which add much to the comforts of rustic life escaped the grasp of a *kárdár*. Grass, wood, timber, fruit, garden produce, were all seized upon, to say nothing of the imposts which fell upon the agriculturist in common with the other residents of the village. The site of the village could not be removed, no house could be built, no well erected, no plot enclosed without the payment of a fee. It is probable, therefore, that the collections, regular and irregular, did in the aggregate amount to half the gross assets. However, it is not probable that the Sikhs ever, for any length of time, collected more than half, because then the vitality of the agricultural community would have been sapped away. But had such a thing been possible, the Shekhs and others would have done it. They did not usually enforce anything like mutual responsibility; every man was responsible for his own holding, and nothing more. If an occupant absconded in debt to the *kárdár*, the brotherhood would not have to make good the balance, unless indeed collusion on their part was suspected. The *kárdár* would often make his arrangements for the occupation of vacant holdings if the brotherhood did not do so for him.

Position of assignees of revenue under the Sikhs.

"When a *jágír* was granted, the proprietors continued to be designated as such both in common parlance and in public documents. The *jágírdár* was never supposed to have acquired a proprietary title. He might reside elsewhere and draw his revenue from a distance. He might be a court favourite and be recalled from his feudal demesne. In this and all other cases of resumption, the *ex-jágírdár* would retain no hold whatever on the estate. His successor, if there was one, would inherit nothing more than the feudal position. If no successor was appointed, the *kárdár* would collect from the occupants, proprietors or cultivators, as the case might be. The double system, by which the *málguzár* was distinct from the proprietor, might often be seen in miniature among the *jágír* estates. The *jágírdár* would collect from the cultivators, and allow the proprietor to gather in his *málikáná*. In *bháiáchára* estates he would allow the *mukaddam* to get his *ináms*, and the co-parcenary to collect their dues from the few cultivators who might be located in the village. In regular suits the *ex-jágírdár's* evidence was often known conclusively to settle the question, whether certain tenants had or had not been in the habit of paying dues to the brotherhood. *Jágírdárs*, indeed, have occasionally been retained as proprietors after the resumption of the *jágírs;* but in such cases it has been nearly always proved that he found the estate unoccupied, had founded the village, or had portioned out the lands for cultivation. After resumption, *jágírdárs* have often tried to establish a proprietary title by proving that they had collected half the produce, paid *málikáná* to no one, interfered in the management of the estate, planted groves, sunk wells, had been master in the village itself, and levied dues from even the non-agricultural residents,—acts which if done by any private person would certainly go far to substantiate the claim preferred. But it is

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impossible to divest the *jágírdárs* of their official character; they were in fact the trustees of the Government. And the Government used to do nearly all the things above enumerated, but did not consider itself as owner of the land nevertheless. So might the *jágírdár* act, and yet not thereby become proprietor.

Sikh Government rights in waste.

"It may be proper in this place to note the practice of the Sikh *kárdár* with respect to the waste lands, culturable and otherwise, lying within the village boundaries. They certainly considered themselves at liberty to cut as much grass and timber as they chose, and they asserted their claim to a share in it if cut by the proprietors, but they never treated these lands as Government property *in toto*. On the contrary, when a tract of waste land was required for Government purposes, a formal appropriation was necessary. The land was marked off, and specially designated as a *bir sarkári*. Trees growing in hedgerows, or in the fields, were never cut down by the Government officials."

III.—Collection of Revenue under British Rule.

The Summary Settlement.
Purser, 7-8.

When, in 1846, the Doáb came into British possession a Summary Settlement was made in Nawáshahr, the west of Nakodar and the *jágír* villages of Jullundur by Mr. Vansittart, and in the rest of the district mostly by Mr. J. Lawrence (afterwards Lord Lawrence). Some of the Nakodar lowland villages were settled by various other officers. There is nothing to show on what principles the Summary Settlement was made, except as regards the Nakodar villages settled by Mr. Vansittart, who appears to have based his demand on figures supplied by the Jágírdár, Bedi Bikrama Singh. But, no doubt, the plan adopted was to take previous demands, especially Misr Rúp Lál's, as a basis, and alter them when enquiry seemed to show they were unfair. The *jágír* villages were, as a rule, not settled. The Summary Settlement, taken as a whole, worked well, and, except in Bikrama Singh's villages, does not appear to have broken down, except in odd villages, anywhere. The demand was changed in many villages, and often more than once, before the Regular Settlement assessment came into force; but there is nothing to show that any general revision of the revenue originally fixed was made. The Summary Settlement demand, including nominal income of *jágírdárs* as given in the Regular Settlement Final Report, was Rs. 13,20,024, and was reduced by but little over Rs. 20,000 at the Regular Settlement.

The Regular Settlement, 1846 to 1851. General account.
Purser, 7, 4.

This was begun in 1846, and was completed in 1851. Up to the commencement of the latter year, there was only one establishment for the two districts of Jullundur and Hoshiárpur. After that a separate Settlement Officer was appointed to each district. The settlement was begun by Mr. Christian, and carried on by him up to April 1849. He effected the demarcation of boundaries, and completed a large portion of the field survey, and assessed a part of the Phillaur Tahsíl paying about half a lakh of revenue. During the next year, Mr. Pearson was in charge. He completed the field survey, with few exceptions, assessed the rest of Phillaur, chiefly on Mr. Christian's data, and most of Tahsil Jullundur, made much

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The Regular Settlement, 1846 to 1851. General account.

progress in the investigation of revenue-free grants, and commenced the record of rights. In April 1850 Mr. Scott succeeded him. He was obliged shortly to proceed to the hills on account of ill-health and finally to take furlough, and so little more than a general advance in the miscellaneous business of the Settlement was effected. In January 1851 Mr. (now Sir R.) Temple was placed in charge. He completed the Settlement, and furnished the Final Report, which is dated October 25, 1851. During the course of the Settlement, a Revenue Survey was made; many villages, now principally in the north-east of the Jullundur and south of the Nawáshahr Tahsíl, were transferred from Hoshiárpur tot his district, and outlying British villages were exchanged for Kapurthala estates scattered about the District.

Principles of assessment.

There are no records which enable us to ascertain the procedure in assessing adopted by Mr. Temple's predecessors, but it seems probably it was in the main the same as his. Finding that the number of wells was looked upon as a precise index of the capacity of an estate, and that the relative values of irrigated and unirrigated land were well known, and that the people, as a rule, distributed the demand by rates on irrigated and unirrigated land, he resolved to adopt corresponding rates in preference to soil rates or one general rate. But attention was always paid to difference in soil, and, in some cases, soil rates were used. The village Statements (No. II) were prepared. Assessment *Circles* were marked off, principally with reference to peculiarities of soil. Then, from rough statistics of each circle, the Settlement Officer formed an opinion as to what change, if any, was needed in it. Next, from detailed statistics and personal enquiry and observation, he arranged the villages in each circle into *classes*, paying attention to every circumstance which might affect the capacity of the estate to pay revenue. Then, from produce estimates, checked by statistics of previous taxation, revenue rates, according to the locally accepted values of irrigated and unirrigated land, were made out for villages supposed to be fairly assessed. These revenue rates were applied to the villages supposed to be over or under assessed, and adopted or modified according as the result was satisfactory or not. The rates of the classes and circles were then compared with each other, and finally fixed after any alteration found necessary.

Revenue rates based on produce estimates.

Purser, 7, 5.

As rent rates did not exist, the revenue rates had to be based on produce estimates and previous assessments. The amount of produce was ascertained by personal enquiry made by the Settlement Officer and his Deputy Collectors from "*chaudhris, zamíndárs*, kánúngos and others," whose "misstatements would be rather on the side of deficiency than, of excess," while *jágírdárs* were "very useful as witnesses on the other side." The produce per acre of each crop in each class of each circle, with its market price having been thus ascertained, one-fourth of the value of the gross produce was assumed to be the share due to Government, and from it the

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Revenue rates based on produce estimates.

revenue rates were deduced. It was believed that the estimates were rather below than above the reality, and that they were fairly accurate. It is impossible now to share this belief, as it would appear that the area on which the produce estimates were calculated was that of only one harvest, or rather of the standing crops, instead of that of a whole year. In one tahsíl the area was about 125 per cent. less than it should have been, and to make up for the deficiency in area, the yield had to be very much over-estimated. There is some doubt, at least in Nawáshahr, as to whether the recorded irrigated area was accepted, or whether it was not altered so as to give an annual area of 10 acres for each single well and 15 for each double well.

Extra cesses.

The extra cesses amounted to Rs. 9-2-0 per cent. on the demand, and consisted of lambardárs' fees, Rs. 5; patwári's pay, Rs. 3-2-0; and road fund, Re. 1. To these may be added Rs. 5 for *malba*, or miscellaneous expenses incurred on account of the whole village.

Financial result of Settlement.

The financial results of the Regular Settlement are given at page 22 of the Final Report as in the margin. The rate of the new demand was Rs. 2-0-7 per cultivated acre. Of the total new demand, Rs. 26,568 were on account of resumed revenue-free land, so the effective reduction was really larger than the above figures show.

	Summary Settlement.	*Regular Settlement.*
	Rs.	Rs.
Jullundur	3,68,757	3,77,415
Phillaur	2,89 660	3,02,201
Nawáshahr	3,49,457	3,26,084
Nakodar	3,12,149	2,94,019
Total	13,20,024	12,99,719

Even in the Regular Settlement some *jágír* villages remained unassessed, and even unmeasured. On the other hand the demand increased during the term of Settlement by lapses, &c., to Rs. 13,17,594.

Working of Regular Settlement.

The Settlement worked well; and, if a considerable number of villages were found in distressed circumstances when the Revised Settlement began, this was scarcely ever to be attributed to any fault in the Regular Settlement.

The Revised Settlement, 1880-85.

The Revised Settlement was commenced in January 1880 and completed in November 1885. Mr. Purser was in charge, as Settlement Officer, for the whole time except three months, when Mr. Gordon Walker acted for him.

Settlement instructions.

The instructions given to Mr. Purser for his guidance in the assessment were that the Government demand was not to exceed half the net produce of an estate, or, in other words, half the produce ordinarily receivable by the landlord either in money or kind; that special attention was to be paid to produce estimates, as produce rents prevailed in the District; that all circumstances bearing on the assessment, such as rent rates where cash rates existed, the habits and character of the people, proximity of marts, facilities of communication, &c., were to be allowed due weight; and that the gross assessments for each assessment circle

having been framed on the principles thus indicated, revenue rates on soils were to be deduced, and to form the basis of assessment of particular estates.

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Mr. Purser's views as to the basis of the assessment.

Review of Punjab Govt. on S. R., § 13.

Mr. Purser framed half net assets estimates accordingly, which brought out a demand of Rs. 17,05,303 for the whole District. In his assessment proposals, however, Mr. Purser proceeded mainly on the ground that the Government demand ought not to trench on the resources necessary for the successful prosecution of the various industries of the District, among which agriculture is supreme; and then, setting aside the tests usually relied on for forming a judgment on this point, such as rise in prices, in sale and mortgage values and in rents, and a comparison of the areas for assessment at the last and present settlements, he argued that almost the entire grain, vegetables and cotton produced in the District were required to feed and clothe its population, and that therefore there remained practically nothing but the sugar crop from which to pay the revenue; that the existing revenue demand with cesses was already in most cases equal to three-fifths of the value of the sugarcane crop, and that there was a strong presumption therefore against the propriety of any increase in revenue.

These views were not accepted by the Settlement Commissioner and Financial Commissioner. They pointed out that Mr. Purser's line of argument involved calculations in which the factors assumed had to be multiplied by very large figures; that even small errors in any factor would be reproduced as very large and important errors in the result; and that such accuracy could not be ensured in the factors as to warrant the acceptance of such risk. Moreover, that Mr. Purser's principle if carried to its legitimate conclusion, meant that, other things being equal, population and assessment must vary inversely; and further, that not only would the village assessments have to vary with the population, but the assessment of separate holdings would have to vary in the same way: a family with a large holding would have to pay at a higher rate than a similar family with a small one, and families with equal holdings would have to pay in inverse proportion to the number of members which they happened to contain.

Rates and resulting revenue.

Review of Punjab Govt. on S. R., § 13.

The rates proposed by Mr. Purser were therefore considerably revised, and as sanctioned by the Financial Commissioner brought out a revenue of Rs. 15,11,810 as compared with Mr. Purser's proposed revenue of Rs. 14,14,045.

The actual new demand amounted to Rs. 15,10,159 made up as shown in the margin. The rebate of Rs. 24,448 was due to new wells whose period of protection was still in force (see page 252). The new demand is 14 per cent. in excess of the former demand of Rs. 13,17,594 and

	Rs.
Khálsa	13,73,648
Jágírs and *muáfis* ...	1,12,063
Temporary deductions ...	24,448
Total fixed demand	15,10,159

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Rates and resulting revenue.

13 per cent. below the half assets estimate of Rs. 17,05,303, and is the highest revenue paid by any district in the Punjab, though in respect of area Jullundur is the smallest district in the province, except Delhi and Simla. The incidence of the present revenue falls at the rate of Rs. 2-2-3 per acre of cultivation as compared with Rs. 2-0-2 and Re. 1-8-0 in the adjoining districts of Hoshiárpur and Ludhiáṇa, which were re-assessed at about the same time. The demand of the settlement of 1851 fell at Rs. 2-0-7 per acre on the cultivation then existing, and in 1878-79 had, in spite of the gross increase of demand, fallen to Re. 1-15-6.

Extra cesses.

The following are the extra cesses collected:—

		Formerly.			*Revised Settlement.*		
		Rs.	A.	P.	Rs.	A.	P.
Local rate (per cent. on revenue)		8	5	4	10	13	4
Lambardár's cess	" ...	5	0	0	5	0	0
Patwári's pay	" ...	4	0	0	3	11	2
School cess	" ...	1	0	0	...		
Road cess	" ...	1	0	0	...		
Total	...	19	5	4	19	8	6

Assessment not excessive.

The present assessment of Jullundur is certainly a full one, but it cannot be regarded as excessive, considering that since the settlement of 1851 cultivation had extended by 4½ per cent., irrigation by 38 per cent., and that the prices of agricultural produce had risen at least 25 per cent. That the District is thriving under the present settlement is evidenced by the fact that, since the Revised Settlement, the revenue has been collected with perfect ease, acres have been newly brought under cultivation, 6,886 new wells have been sunk, and the selling and mortgaging value of land has risen very largely. The only cause for anxiety is the rapid growth of the population, which has now (1901) reached the high figure of 842 per square mile of cultivation for the whole District, and in one tahsíl, Nawáshahr, amounts to as much as 913 per square mile of cultivation. This, too, in a district which is almost purely agricultural, and contains only one town of any size.

Cost of settlement.

The net cost of the settlement amounted to Rs. 4,80,707, which was recovered in less than three years, as the initial increase resulting from the new assessments amounted to Rs. 1,68,117.

Term of settlement.

The settlement has been sanctioned for 30 years from the Kharíf of 1885 inclusive.

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Assessment circles and rates.

The table on the following page shows the distribution of the District into assessment circles, with details for each circle. The following figures give for each circle the sanctioned rates on each class of land. A detailed account of the assessment of each circle is given in the Settlement Report.

	NAWASHAHR.				PHILLAUR.	NAKODAR.					
	Bét.	Dhária Bét up-lands.	Dhária Bét low-lands.	Dhak.		Manjki and Dhária Bét.	Dona.	Bét.	Sirwál.	East Dona.	West Dona.
Irrigated *dofasli* ..	5·0	4·12	5·8	5·4	4·8	4·0	3·12	3·10	5·8	4·4	3·12
" *ekfasli* ...	3·12	3·4	4·4	3·8	3·0						
Sailába *dofasli* ...	2	...	2·0	2·4	2·4	...	...	1·2	...	...	...
" *ekfasli* ...	2	...	2·0	1·12	1·6	...	...	1·4	...	...	...
Báráni, class I ..	2	1·12	2·0	1·12	1·8	1·6	1·2	1·6	3·4	...	...
" " II ...	1·8	1·4	2·8	1·8	1·2	·14	1·0	·14	1·10	1·8	1·6
" " III ...	1	1·0	1·8	1·0	·12	...	...	...	1·2	1·0	1·0
Half assets demand	23,793	44,902		2,91,655	3,80,826	1,64,987	84,764	2,01,894	1,11,161	2,70,146	82,545
Demand by rates ..	23,267	46,322		2,60,251	3,52,711	1,35,983	76,943	1,63,224	89,091	2,31,635	84,045
Final demand ...	24,105	46,495		2,62,533	3,54,830	1,36,106	75,593	1,60,120	90,853	2,32,184	83,827

Actual and rate demands compared. Gardens and groves. *Purser*, 7, 39.

Although the final demand differs but slightly from that given by the Financial Commissioner's rates, yet his permission to assess below rates in some circles has been occasionally acted on. The explanation is principally that, in the measurement papers, gardens and groves were generally not shown as cultivated, and so are not included in the areas to which the Financial Commissioner applied his rates; while in the assessment of the individual villages they have been treated as cultivated land, and taxed in the same way, in accordance with the views expressed by the Settlement Commissioner and approved by the Financial Commissioner. Again, in some villages, especially in the Jullundur Sirwál circle, soils were found to be much under classed; and such villages have been assessed much above rates. If the classification had been originally correct, the Financial Commissioner's rate-demand would have been higher than that recorded. It must also be remembered that, in villages exposed to river action, the final demand is based on the areas of 1884-85, while the rates were applied to the areas of 1881-82.

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Actual and rate demands compared. Gardens and groves.

Statement showing the distribution of the Jullundur District into Tahsíls and Assessment Circles.

NAWASHAHR TAHSIL CIRCLES.

	Bét Circle.	Dháia Bét Circle.	Retli Circle.	Dhak Circle.
Number of villages	54	40	34	167
Area cultivated	...	20,570	21,218	78,754
Irrigated area	Twelve per cent of cultivation.	4,862 acres	Thirty-nine per cent. of cultivated area.	55,215
Soil	Grey or blackish loam.	Low lands. Blackish loam. West, good. East, light.	Sandy and light	Good stiff loam.
CROPS. Wheat, p. c.	48	25	18	30
CROPS. Do. and gram, p.c. ..	...	18	23	9
CROPS. Gram, p. c.	...	...	...	...
CROPS. Rice, p. c.	11	...	...	...
CROPS. *Char*, p. c.	7	15	15	14
CROPS. *Moth*, p. c.	...	8	13	...
CROPS. Maize, p. c.	9	10	10	15
CROPS. Sugarcane, p. c. ..	7	5	5	7
CROPS. Cotton, p. c.	...	...	...	...
Condition of people	Rájpúts, Gujars and Muhammadan Jats hold 84 per cent. of the area.	Hindu Jats, Aráins and Sainis hold ⅓; Rájpúts mostly Muhammadans, the rest.	Two-thirds Hindu Jats and a few Mahtons. One third Hindu and Muhammadan Rájpúts.	Seven-tenths Hindu Jats, Aráins, Sainis and Mahtons. Three-tenths, chiefly by Muhammadans, Rájpúts and Gujars.
Population per square mile	689	917	653	986
Cultivated area held by tenants.	One-fourth held by tenants.	47 per cent. ..	Less than one-third.	¼
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Rents per acre	5 7 1	8 0 0	10 9 1	11 11 0
RATES PER ACRE. Former	2 5 5	2 0 5	1 13 1	2 14 5
RATES PER ACRE. Present	2 6 1	2 4 1	2 0 9	3 5 1
Final demand	24,105 0 0	46,495 0 0	43,473 0 0	2,62,826 0 0

PHILLAUR AND NAKODAR TAHSIL CIRCLES.

	PHILLAUR TAHSIL.	Manjki and Dháia Bét.	Dona.	Bét.
Number of villages	241 Assessed 239	101	88	174
Area cultivated	164,216	64,090	48,270	74,429
Irrigated area	59,501	22,169	9,876	29,704
Soil	Generally good, getting lighter to the west.	N.-E., firm loam, W.-S., lighter.	Sandy inferior	Fair grey loam.
CROPS. Wheat, p. c.	23	22	17	48
CROPS. Do. and gram, p. c.	16	22	32	..
CROPS. Gram, p. c.	7	...	...	...
CROPS. Rice, p. c.	...	...	...	...
CROPS. *Char*, p. c.	19	18	10	14
CROPS. *Moth*, p. c.	...	...	17	...
CROPS. Maize, p. c.	..	10	7	13
CROPS. Sugarcane, p. c.	5	5	3	5
CROPS. Cotton, p. c.	4	5	3	5

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Land Revenue.

Actual and rate demands compared. Gardens and groves.

PHILLAUR AND NAKODAR TAHSIL CIRCLES—CONCLD.

	PHILLAUR TAHSIL.	Manjki and Dháia Bét.	Dona.	Bét.
Condition of people	Sixty-nine per cent. Hindu Jats, Aráins, and Kambohs. Twenty per cent. Rájpúts, Gujars and Dogars. Eleven per cent. others.	Three-fourths Hindu Jats and Aráins. One-eighth Muhammadan Rájpúts. One-eighth miscellaneous.	Five-sevenths Hindu Jats and Rájpúts.	Four-tenths Aráins. Three-tenths Hindu and Muhammadan Jats. Six per cent. Kambohs.
Population per square mile	168,415 total	788	525	667
Cultivated area held by tenants.	28 per cent.	¼	Less than one-fourth.	⅓
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Rents per acre	7 3 11	9 9 10	5 11 1	6 3 6
Rates per acre: Former	2 2 2	1 13 7	1 2 1	1 13 10
Rates per acre: Present	2 5 11	2 2 0	1 9 1	2 2 6
Final demand	3,54,830 0 0	1,36,106 0 0	75,593 0 0	1,60,120 0 0

JULLUNDUR TAHSIL CIRCLES.

	Sirwál.	East Dona.	West Dona.
Number of villages	73	237	117
Area cultivated	36,420	106,599	54,102
Irrigated area	2,123	35,469	9,579
Soil	Generally good	Fair light loam	Light loam and sandy.
Crops: Wheat, p. c.	52	39	33
Crops: Do. and gram p. c.	...	6	13
Crops: Gram, p. c.	...	...	...
Crops: Rice, p. c.	...	...	...
Crops: *Char*, p. c.	...	8	...
Crops: *Moth*, p. c.	...	14	26
Crops: Maize, p. c.	23	10	5
Crops: Sugarcane, p. c.	5	6	3
Crops: Cotton, p. c....	...	...	...
Condition of people	Forty-three per cent. Jats. Eighteen per cent. Mahtons. Four per cent. Aráins. Three per cent. Sainís. Twenty-five per cent. Muhammadan Rájpúts.	Thirty-eight per cent. Jats. Ten per cent. Aráins. Twenty-five per cent. Awáns. Twelve and a half per cent. Rájpúts, Afgháns, &c.	Half Jats. Four per cent. Aráins. One-fifth Muhammadan Rájpúts. One-sixth Khatrís.
Population per square mile	799	897	459
Cultivated area held by tenants	¼	⅓	39 per cent.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Rents per acre	10 1 7	8 0 6	4 3 2
Rates per acre: Former	2 5 1	1 15 1	1 7 10
Rates per acre: Present	2 7 10	2 2 10	1 8 9
Final demand	90,853 0 0	2,32,184 0 0	83,847 0 0

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Land Revenue.

Protected wells. *Purser*, 7, 41.

The actual new demand had temporarily to be reduced by Rs. 24,448 on account of the assessment on favourable terms of land irrigated from newly constructed wells. A full enquiry was made as to which wells were entitled, under the rules, to have the land attached to them assessed at dry rates, and written deeds (*patta*) guaranteeing such reduced assessments were granted to them. The number of such deeds were:—

								Rs.
In Nawáshar,	472,	covering	3,534	acres,	and granting	a reduction	of	4,409
In Phillaur,	479	"	3,322	"	"	"		5,152
In Nakodar	1,177	"	6,116	"	"	"		9,290
In Jullundur,	782	"	3,628	"	"	"		5,597
Total	2,910	"	16,600	"	"	"		24,448

The Registers of these grants have been made over to the District office.

Assignments of revenue. *Purser*, 7, 43.

In Sikh times, a great part of the District was held in *jágír*. At last Settlement, the demand of lands held revenue-free was stated to be Rs. 2,28,052, or nearly 18 per cent. of the total revenue. Their revenue now is Rs. 97,990. After annexation these grants were enquired into. Some were resumed, and some continued, mostly for the life of the then incumbent, and subject to a deduction in lieu of the contingent of troops which the grantee had been required to supply in former days. This deduction or commutation was calculated sometimes at a certain share of the grant, and sometimes at so much per trooper, usually Rs. 16 per mensem, besides charges for equipment. Among these *jágírs* were villages which had been acquired by the sword by various adventurers, about 1759 A. D. (Sambat 1816), when the power of the Delhi empire was finally broken. These were treated as the other grants at first, but subsequently a further investigation was made, and, in 1857-58, all such Conquest Jágírs (*Jágír bazor-i-shamsher*) were continued in perpetuity to the male heirs of the incumbents of "the year of primary investigation," which is ordinarily 1846 A. D. As a rule, it was directed that part of the *jágír* should be resumed on the death of such incumbents. The conditions of the Conquest *jágír* grants will be found in Appendix III of Mr. Barkley's "Directions for Revenue Officers." A special register of the Conquest Jágírs, corrected up to date, was prepared and made over in duplicate to the District office. The principal *jágírs* now existing have been detailed in Chapter I, Section C.

There are a large number of petty village grants which assume various forms. Sometimes they take the form of an assignment of revenue-free land. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant

Assignments of revenue.

consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of, or in payment for services rendered, to attendants at temples, mosques, shrines, or village rest-houses so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like. They are locally known by the name of *sánhji* tenures.

Petty revenue-free grants. *Purser*, 7, 44.

The petty revenue-free grants (*muáfis*), which fall into four classes :—(1) in perpetuity, (2) for the maintenance of institutions, (3) for life of grantee, (4) for term of Settlement. All of these were investigated. Their number was 1,938, with an area of 6,273 acres. In 409 cases the authority for the grant was found sufficient, the area held correct, and the holders entitled to possession. In 853 cases, almost all belonging to class 4, and having an area of 1,013 acres, and paying now Rs. 2,312 revenue, the grants were resumed. In almost all cases the holders were village menials or priests of sorts, who ought never to have got a grant at all from Government. In many cases they have done so now, on resumption. These grants are known as *sonjí*, and are of the same nature as the down-country *dohlí*, and should have been similarly treated originally. 676 cases were reported for sanction to renewal for life of incumbent or period of Settlement, whichever occurred first, on condition of good conduct, and maintenance of institutions where such exist. When the grant lapses, the Deputy Commissioner may recommend renewal (Secretary to Financial Commissioner's No. 6043, dated 7th August 1882, to Settlement Commissioner). The question whether a grant should be resumed or continued was decided strictly in accordance with the Financial Commissioner's instructions, in paras. 6 and 7 of his Senior Secretary's No. 7, dated 2nd January 1883, to Commissioner of Settlements and Agriculture, which amounted to this, that grants to real places of religious worship, for schools or supplying water to travellers, and to Brahmans if made by Rulers, should be maintained, and all others resumed, or, at the most, be maintained out of charity to old men and women for life. Under these orders many *takias* have got grants which, perhaps, had better have been resumed. The land is generally of insignificant extent, and not worth all the trouble it gives to the lambardárs and patwári, who have to report change of incumbents and are liable to be fined if they neglect to do so, and the District officers who have to make enquiries and direct mutation of names. The incumbent, holding from Government, does just as he pleases, and pays scant attention to the villagers, whence quarrels and law suits. Moreover, *takias* have by no means outlived the bad reputation they had in 1853, (See Financial Commissioner's Circular A., dated 26th July 1854, and enclosure). Besides the

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an all-round rate; at present little more than one-quarter of the villages do so. It seems strange at first sight that so many should still adhere to this system. But the explanation is that, in many cases the shareholders have nearly proportionately equal amounts of wet and dry land, and in others small inequalities are neglected to avoid disputes.

Purser, S. 2.

The Revised Settlement was made under Act XXXIII of 1871. The Record of Rights consists of the following papers:—

1.	The Boundary Map and Record ...	*Shajra aur Misl Hadbast.*
2.	The Field Map	*Shajra kishtwár.*
3.	The Field Register	*Khasra kishtwár.*
4.	The Record of Rights and Liabilities	*Khewat Khatauni.*
5.	The Statement of Revenue-free Lands.	*Fard Lakhiráj.*
6.	The Pedigree-table	*Shajra Insáb.*
7.	The Statement of Wells	*Naksha Hakúk Cháhát.*
8.	The Tender to engage for the Revenue.	*Darkhwást Málguzári.*
9.	The Administration Paper ...	*Wájib-ul-arz.*
10.	The Final Proceeding	*Rúbikár akhír.*

Village Note-books. *Purser*, S, 6.

Besides the Record of Rights of each village, other records were prepared, which may be briefly noticed. The Village Note-books, or *Lál Kitáb* showing the data on which each estate was assessed were drawn up in English and vernacular, and after being bound up, with the Revenue Survey maps placed in the English volumes, were made over to the Deputy Commissioner. A second vernacular copy, omitting certain portions, was made for the Tahsíl offices.

Record of Riverain Customs. Record of Customary Law. *Purser*, S, 6.

A statement of Riverain Customs was prepared, which is further noticed below. The *Riwáj-i-Am*, or Record of Customary Law, was drawn up for the following tribes:—Hindu and Muhammadan Jats, Hindu and Muhammadan Rájpúts, Aráíns, Awáns, Dogars, Gújars, Mahtons, Miscellaneous Hindu and Miscellaneous Muhammadan tribes.

Measurements. *Purser*, S, 3.

The Boundary and Field Maps were prepared on the old system of triangulation. The scale adopted was 40 *karams* to the inch, or about 271 inches to the mile. In a few villages, where the fields are very small, the maps were drawn on double this scale. They stood the test of comparison with the Revenue Survey maps (made in 1846-47) well, there being in 17 cases only a greater difference than 4½ per cent. between the two surveys, after allowing for clear errors and alterations of boundaries.

Riverain customs.

Formerly the deep stream was the boundary between Jullundur and Ludhiána and Ferozepore, and the riverain law under this rule is fully discussed in Purser's Settlement Report. A fixed boundary along the Sutlej was laid down during the winter of 1903-04.

Section D.—Miscellaneous Revenue.

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Miscellaneous Revenue.

Excise. *Table* 41 *of Part B.*

There is no distillery in the district. The distillery at Nakodar was closed on 15th, April 1886, that at Nawáshahr on 1st, April 1890, and that at Jullundur on 1st, April 1900. Spirit is now obtained from Amritsar, Sujánpur, and the Rosa Distillery at Shahjahánpur. Illicit distillation is extremely prevalent owing to the large quantities in which sugarcane is grown and is very hard to detect: frequent seizures are nevertheless made. A list of liquor shops is given in Table 41 of Part B.

The cultivation of the poppy is permitted, and during the five years ending 1902-03 an average of 267 acres were under cultivation with an average outturn of 2,160 maunds of poppy-heads. No opium is made in the district, the poppy being grown for the sake of the heads only. Opium is imported from Málwa, Kulu, and the Simla Hill States.

Hemp (*bhang*) grows wild in the Adampur and Bhogpur Thánas of Jullundur Tahsíl, and is either exported unmanufactured or consumed in the district. *Charas* is imported from Hoshiárpur.

Opium and drug licenses are not sold together, but hemp and *charas* licenses are generally auctioned together. Shops for sale of opium are located at *Jullundur Cantonment*, *Jullundur City*, *Kartárpur*, *Behrám*, *Aláwalpur*, Jandu Singha, *Toh Lambra*, Memko, Kálra, Jamsher, Uchha, Dhogrí, Lahlián, *Laroya* and *Adampur* in Tahsíl Jullundur; *Nawáshahr*; *Banga*, *Mukandpur*, Aur, Pharálá, *Ráhon Jádlu Ghunachaur*, Ghumman, Bhagaurán, Sarhál Qázián, Músapur and Mahlgehla in Tahsíl Nawáshahr; *Phillaur*, *Núr Mahal Kot Badal Khán*, *Ghurkí*, *Mán*, Lasára, Pasha, *Bilga*, *Bundála*, Partáppur, *Bará Pind*, Moron, Masáman, Sirháli, Birk, *Goráya*, Rurka Kalán, *Aprá*, *Dusánj*, *Jandiála* and *Talwan* in Tahsíl Phillaur; and *Nakodar*, *Mehtpur*, Kang Sábhú, Sohal Jágír, Bajúha Khurd, Kang Kalán, *Khánpur*, Dánewál *Malsián*, *Lohián*, *Shahkot Shankar* Uggí and Baloki in Tahsíl Nakodar. Drug shops are located at the places italicised in the above list, and shops for the vend of *charas* alone at Jandu Singha, Memko and Adampur in Tahsíl Jullundur, and Aur, Pharálá and Mahlgehla in Tahsíl Nawáshahr, and Rurka Kalán and Birk in Tahsíl Phillaur. Shops for the sale of hemp drugs only are located at Lálián, Partáppur, Kang Sábhu, Bajúha Khurd, Kang Kalán Dáulwál and Baloke.

Income-tax. *Tables* 42, 43 *of Part B.*

There are no features of special interest in the income-tax administration of the district. More than half the assessees in 1902-03, paying between a quarter and a third of the total realizations, were assessed on incomes under Rs. 1,000.

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(Phillaur) and Lohian (Sháhkot). There is a cattle-pound at each thána, and also at Nawáshahr, and at Bír Sárangwál in the same tahsíl. The Sánsís and Hárnís are criminal tribes proclaimed under the Act. They give little trouble and are not addicted to systematic crime.

The fort at Phillaur was made over in 1890 as the Police Training School and Bureau of the Criminal Investigation Department, under the charge of a Senior Officer of the Punjab Police.

Jails. *Table* 49.

The District Jail at headquarters is of the 3rd class and contains accommodation for 318 prisoners. The various lock-ups are enumerated in Table 49.

Section I.—Education.

Literacy. *Table* 50.

Taking the census figures for 1901, it appears that, roughly speaking, rather more than one male in 15 and one female in 332 are literate. Jains and Native Christians show by far the highest proportion of literates: then come in order Sikhs, Hindús and Muham- Muhammadans. Urdu is the chief script of the Hindús and Muhammadans, Gurmukhi of the Sikhs. Lande is largely used by all Hindú traders to write up their accounts in, and Hindi is read by a few Hindús. While the number of literate males per 1,000 has increased from 50 in 1881 to 60 in 1901, that among females has increased from 1·2 in the former year to 3·1 in the latter; a greater comparative increase, but still showing a very backward state of female education, which indeed is little encouraged by the people except under the auspices of their religious teachers. Literacy in English among males has increased from 3·6 *per mille* in 1891 to 7·1 in 1901. It is notable that, while in general literacy males show the same proportion of literates in the ages 15 to 20 and 20 and over (92 *per mille* in each case), in English literacy the proportion males literate between the ages of 15 and 20 is double that of those 20 and more years of age (18 and 9 respectively), showing that a large increase in the knowledge of English may be expected.

All Government Schools in the district are maintained either from Local or Municipal Funds, with the exception of the Jullundur Normal and Model Schools.

High and Middle School

The following are the High and Middle Schools in the district which conform to the Education Code:—

High Schools.

Jullundur City	...	Municipal Board Anglo-Vernacular.			
" "	...	Mission School, Aided, Anglo-Vernacular.			
" Cantonment	...	Victor School	"	"	"
" City	...	Anglo-Sanskrit, Unaided			"
" "	...	Doába	"	"	"
Jullundur	...	Sanátan Dharm,	"	"	"

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Education.

High and Middle Schools.

Middle Schools.

Ráhon	... ...	Municipal Board Anglo-Vernacular.
Phillaur	... ...	" " " "
Nakodar	... ...	" " " "
Kartárpur	... ...	" " " "
Aláwapur	... ...	" " Vernacular.
Núrmahal	... ...	" " "
Banga	... ...	" " "
Nawáshahr	... ...	" " "
Adampur	... ...	District Board "
Sháhkot	... ...	" " "
Phárála	... ...	" " "

M. B. High School, Jullundur.

A Vernacular High School was established at Jullundur on 1st July 1880, an Anglo-Vernacular Department was added in 1883, and the Aided Anglo-Vernacular School, Jullundur, amalgamated to it at the same time. The school now prepares boys for the Middle School and Entrance Examinations of the Punjab University and claims the reputation of being one of the best and most flourishing High Schools of the Province. The school is under the Municipal Committee of Jullundur, and the staff consists of a European Headmaster assisted by 6 Anglo-Vernacular and 9 Vernacular teachers. The Headmaster conducts the school under the immediate orders of Municipal Committee. The building is a hired one, situated in the Bánsanwála Bazar near the tomb of Imám Nasír-ud-dín, but is not at all suited for school purposes. The erection of a public building has been under consideration for the last 18 years, the estimated cost being Rs. 30,000; it is now proposed that the Civil Hospital building be made over for school purposes. Separate buildings are rented for Hindú and Muhammadan boarders, about 60 in number, who are under the supervision of two Superintendents selected from among the masters. The want of a proper gymnasium and play ground is much felt. Provincial funds contribute Rs. 4,250 a year to the expenditure of the school, the rest of which is met from fees (about Rs. 4,600) and Municipal funds (Rs. 1,200).

Mission School.

The Mission School belonging to the Ludhiána Mission was founded in 1857 by the Rev. Golak Náth as an Anglo-Vernacular High School, and throve so well that the Government School already in existence had to be closed for want of scholars, and when Zilla schools were established in the Province, the Zilla School for Jullundur District was located at Ráhon. The school is largely attended by Hindú and Muhammadan students from the *bastis* and the city and also by the Native Christians of the Mission. There are at present 312 scholars on the rolls, of whom 5 are Christians, 190 Muhammadans, 96 Hindús and 21 Sikhs. The chief officials are Mr. Newton, Superintendent, and Mr. Brown, Headmaster, assisted by 11 Anglo-Vernacular and 13 Vernacular teachers. Boys are taught up to the Punjab and Calcutta Universities' Standard. A boarding-house, with accommodation for about 50 boys, is

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Mission School.

attached to the school and is well attended by boys of all religions. The results of University and Departmental Examinations are generally satisfactory and a high standard of discipline and morality is kept up. There are two branches of the school, one in the city and the other at Basti Ghuzán, and there are also Branch Schools for girls which teach up to the Upper Primary Standard and also impart practical lessons in needlework, &c. The annual expenditure is about Rs. 9,582, of which Rs. 3,192 is contributed from Provincial funds, Rs. 240 from Municipal funds, Rs. 4,098 from fees, and Rs. 2,051 from Mission endowments.

Victor School.

The Victor School was started in 1889 by the residents of cantonments in the place of an Aided Mission School closed in the same year, in order to commemorate the visit to India of His Royal Highness Prince Albert Victor. It was placed on the grant-in-aid system in 1890 and was raised to the High Standard in 1900. A convenient bungalow is hired for the school, but no boarding-house is maintained for want of a sufficient number of out-station students. There are about 300 scholars on the rolls and 13 teachers. Of the total yearly expenditure of about Rs. 3,960, Rs. 817 is met from Provincial funds, Rs. 2,450 from fees, and Rs. 693 from subscriptions. Lála Naráin Dás, B.A., LL.B., Pleader, is its chief supporter, and by his exertions a girls' school was also established in cantonments in 1899.

Doába and Anglo-Sanskrit Schools.

Both branches of the Arya Samáj opened Unaided High Schools in 1896, that of the Mahátma or Jullundur Samáj being named the Doába School, while that of the Anglo-Vedic party was called the Anglo-Sanskrit School. The schools were amalgamated into one in 1897, but were again split up into two in 1898. The low rate of fees charged, and the indiscriminate promotion of boys to higher classes, have been the chief causes of the prosperity of these schools, in spite of the Board and the Aided Schools existing in the town, but they have now agreed to observe the Departmental rules strictly, though the lower rates of fees (half those charged in the Government schools) are still kept on out of necessity. The school are progressing very well and have good boarding-houses attached to them. The expenditure of both schools, a little less than Rs 3,000 per annum in each case, is defrayed from fees and private contributions in the ratio of about 2 : 1. Buildings for both schools are at present hired, but the Anglo-Sanskrit School is considering the question of erecting a building of its own, for which purpose Pandit Lakhpat Rai, Pleader of Hissar, has given a donation of Rs. 10,000. An interesting feature of the Anglo-Sanskrit High School is that a young graduate, a resident of the district, has recently undertaken to serve as Headmaster of the institution for the rest of his life gratis and another undergraduate is already serving as second master with the undertaking to ask no pay for one year.

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Sanatan Dharm Sabha High School.

The Sanátan Dharm Sabha raised its Middle School to the High Standard in 1898. It was reduced to a Middle School in 1900 for want of funds, but again raised to the High Standard in 1903.

Ráhon School

The Anglo-Vernacular Middle School at Ráhon, formerly called the District School, was founded in 1850, and is situated on the site of an old ruined fort. The building is a *pakka* one, containing six rooms surrounded by verandahs. About 50 Hindú boarders are accommodated in the small houses built round the compound of the school, and a house for about twenty Muhammadan boarders is rented in the town. The staff consists of a Headmaster, 4 Anglo-Vernacular and 6 Vernacular teachers, and the scholars on the rolls number about 300. The Branch Schools were closed in 1891 and 1894. The total expenditure of about Rs. 4,500 per annum is met from a Provincial contribution of Rs. 1,910, a District Fund contribution of Rs. 90, and fee collections of about Rs. 2,500, Municipal funds making occasional contributions. The results achieved in the Middle School Examination have been always most satisfactory.

Phillaur and Nakodar Schools.

The Phillaur and Nakodar Middle Schools were founded as Vernacular Schools in about 1870, and the study of English was introduced in 1893 and 1896, respectively. The expenditure of a little less than Rs. 3,000 per annum is covered chiefly from tuition fees amounting to about Rs. 2,500 per annum, the District Board contributing Rs. 237 and Rs. 296, respectively. The contributions of the Municipal Committees do not amount to more than Rs. 100 or so during the year. The staff in each of the schools consists of 4 Anglo-Vernacular and 7 Vernacular teachers, and the number of boys is about 250. The buildings are inadequate. Nakodar School has a Sanskrit teacher getting Rs. 10 per mensem from the Charity Fund of Lála Chuhar Mal, banker of the station. Accommodation for out-station students in the Nakodar School Boarding-house is very inadequate, but the bungalows hired for boarders of Phillaur School serve the house fairly well.

Kartárpur School.

The Kartárpur School is the poorest of the kind in this district with an expenditure of about Rs. 1,800 per annum, paid from Provincial Revenues (Rs. 90), District Board grant (Rs. 200), tuition fees (Rs. 1,000) and Municipal funds (about Rs. 500). The building consists of 4 rooms surrounded by verandahs and a few outhouses, and is situated on the Grand Trunk Road. There is no boarding-house attached to it. The staff consists of 3 English, 4 Vernacular and 1 Mahájani teacher who teaches the native system of accounts to a few classes.

Unaided A.-V. Schools.

There were in 1903 four Unaided Anglo-Vernacular Middle Schools, the Sanátan Dharm Sabha School at Jullundur City, Naunikal Anglo-Sanskrit School at Kartárpur, the Punjabi Anglo-Sanskrit School at Banga, and an Anglo-Vernacular School at Aur in the Nawáshahr Tahsíl. The Sanátan Dharm School has

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recently been raised to the High Standard and all the others, which were in a precarious condition, have been closed.

Vernacular Middle Schools.

Out of the seven Board Vernacular Middle Schools, those at Adampur, Sháhkot and Pharála are under the District Board, and those at Aláwalpur, Núrmahal, Banga and Nawáshahr under the Municipal Committees of those places. All of them, along with their boarding-houses, are located in public buildings which are rather cramped. The boys, after undergoing the complete course of eight years, appear in the Vernacular Middle School Examination of the Punjab University, and, on being successful, turn out village school teachers and revenue patwárís, if unable to prosecute their studies further.

Their annual expenditure is about Rs. 7,400 (Rs. 3,700 from District Funds, Rs. 900 from Municipal Funds and Rs. 2,800 from tuition fees). The Nawáshahr School has a Sanskrit teacher as well.

Normal and Model Schools

The Jullundur Normal School was opened on 1st December 1886, in order to train village school teachers for Vernacular schools and assistant vernacular teachers for Middle Schools in the Jullundur, Hoshiárpur, Kángra, Gurdáspur and Ludhiána Districts. Sixty-nine stipends, of the value of Rs. 7 per mensem each, are allowed for ten months during the year to candidates selected from these districts by the Deputy Commissioners and the Inspector of Schools.[1] The whole school is under the immediate control of the Inspector of Schools, Jullundur Circle, whose office is also in the same building. The Headmaster, assisted by 2 Anglo-Vernacular, 2 Vernacular and a Drawing master, imparts instruction in School Management and Practice of Teaching, besides other subjects of a general nature, up to the standard of the Middle School Examination. The Model School, which is the only Government Anglo-Vernacular Primary School in the district, is attached to the Normal School: the pupil teachers of the Normal School have to teach the Primary Classes of this school in Vernacular subjects by turns under the supervision and guidance of the head and second masters of the Model School, while an Anglo-Vernacular teacher teaches English to two higher classes. Special attention is paid to the natural development of the senses and mental and moral faculties of the boys by Kindergarten and Object Lessons. The building, situated between the [illegible] Gardens and the Munsif's Court, consists of two large halls cut [illegible] by arches and six small rooms surrounded by verandahs, and is [illegible] of the finest public buildings of the station. The building has recently been extended so as to provide a large room for black-board drawing to be introduced shortly, and to give greater accommodation for the Office of the Inspector. Two separate blocks afford accommodation for about 80 Hindu and Muhammadan boarders, 10 menial servants and the Superintendent. The total cost of both the schools, including stipends, amounts to about Rs. 10,000

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1 Jullundur and Hoshiárpur supply 16 candidates each, Ludhiána and Gurdáspur 1[illegible] each, Kángra 6 and the Inspector of Schools 5.

annually, out of which something like Rs. 800 are realized from fees charged from Model School boys.

City and Basti Branches.

Two aided Anglo-Vernacular Primary Schools are the branches of the Mission School located in the city and Bastí Shekh Darwesh which have consequently been described with the Mission School above.

Vernacular Primary Schools.

There are 88 Vernacular Primary Schools situated as follows :—

Jullundur Tahsíl.—Kaliánpur, Chitti, Gakhal, Khambra, Jamsher, Muhaddipur, Ladhewáli, Bolima, Bal, Kotli Thán Singh, Madar, Dhogri, Nussi, Pindori Nijran, Behram, Laroa, Jandu Singha, Haripur, Rastgo, Manko, Drulli Kálan, Mansúrpur Bundala, *Khaira Majja, Kala Bakra, Alampur.*

Nawáshahr Tahsil.—Kaleran, Khatkar Kalán, Mahal Gahla Mukandpur, Musapur, Bakhlaur, Gunachaur, Aur, Karyám, Mahalon, Saloh, Baghauran, Jádla, Langroa, Malupota, Khotran, Mandháli, Sarhál Qazián, Raipur Dabba, Heon, Shahpur, Mahrampúr and Nawáshahr Branch.

Phillaur Tahsíl.—Tehing, Partapura, Apra, Barapind, Dhandwar, Birk Dosanjh Kalán, Ghurka, Sargondi, Rurka Kalán, Bundala, Muthidda Kalán Sarháli, Bilga, Jandiála, Talwan, Kot Badil Khan, Moron, Lisára, Kahna *Dhesian Thala* and *Pharwála.*

Nakodar Tahsíl.—Mahatpur, Mandiála, Parjián Kalán, Kang Khurd, Lohíán, Malsián, Mulewál Khaira, Ida, Gahndran, Uggi, Mudh, Bopa Rai, Dhaliwál, Shankar, Sarih, Nawapind, Miánwál and *Wajuha Kalán.*

Schools printed in italics are *zamíndári* schools. They were organized in 1886 with the double purpose of imparting elementary education in the 3 R's to the sons of agriculturists, and at the same time keeping them in touch with their hereditary callings. It is, however, to be regretted that they have not been appreciated by the class of people for whom they were meant. With the exception of Nawáshahr Branch, with about 110 scholars, maintained by the Municipal Committee, Nawáshahr, at the cost of about Rs. 30 per mensem, all are under the control of the District Board. The entire cost Rs. 17,000 per annum is met from Provincial Funds Rs. 180, (N). fees about Rs. 2,600, and the rest from District Funds. , with the exception of 15 schools, have public buildings of their own, generally roughly made of unbaked bricks.

Indigenous Schools Muhammadan.

Indigenous Muhammadan schools are as usually found in the mosques, and are attended by Hindús who wish to learn Persian as well as by Muhammandans, and are presided over by the *mulla.* When a boy is entered, a small fee is paid to the master, who also gets his food in turn from his pupils' parents. In villages, the *mulla* has generally some grant of land for the support of the mosque, and he receives presents at marriages and other ceremonies. In towns, he may get monthly fees from his pupils, and when the Kurán has

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Indigenous Schools, Muhammadan.

been completely studied, he goes with all his pupils to the house of the boy who has accomplished the task, and recites a poem, for which he receives a present. The course of instruction in village schools begins with a small primer called the Qaida Bagdádi, dealing with the Arabic alphabet, from which the pupil goes on to learning the Korán by rote; in order to earn the title of Háfiz by committing the whole Korán, a sojourn of some six years in the mosque is necessary. No attempt is made to explain what is taught, and the instruction consists simply in repeating the words of the Korán over and over. But sometimes simple books, as the *Khálikbári* and the *Karíma* of Saadi, are taught, and some teachers go on to the *Gulistán*, and *Bostán*, or even to *Abul Fazl;* and, of course, it is only when something beyond the Korán is taught that Hindús attend. In the advanced Arabic schools in which boys are taught to understand Arabic, the teacher is generally a *maulvi* of some learning. His pupils live, with him as disciples, subsisting on the charity of the faithful, and, besides the Korán, teaching is given in Muhammadan law and philosophy. Scarcely any attention is paid to Arithmetic in Muhammadan schools.

Sikh.

Sikh boys are taught in the *Dharmsála* by a Sádh who is called *Bhái.* He gets no pay and depends on the offerings made and the produce of the endowment, if any, of the institution. Instruction is given in the Gurmukhi character, and is confined almost entirely to writing on a board and reading a few books as the *Bálupdesh* followed by the *Japji* and *Panj Granthí.* The boys may also devote a certain time to reading from the Granth.

Hindu.

Orthodox Hindu schools consist of Sanskrit, Nágri and Landa schools. In Sanskrit schools the teacher, or *guru*, is a well read pandit who has completed his studies at Benares, and the pupils are Brahman boys who live in *Thákurdawáras* or *Shivdawáras* on the charity of the Hindu public. Nágri schools are conducted on the same lines, but are not popular.

Landa schools are presided over by Brahmans or Muhammadan Ráwals and Mirásis, the teacher in each case being known as *Pádha.* Ráwals are employed, as they are supposed to be adepts at the multiplication table. These schools are, as a rule, not of a permanent character, the *Pádha* staying for a year or two in a village and then moving elsewhere. The subjects taught are the alphabet, multiplication tables, practice, and writing letters and *hundís.* According to the long established practice, fees are paid in the shape of a pice and a little flour and *dál* from every boy each Sunday, but this is now being replaced by a monthly fee of about four annas. These schools are purely business schools and make no attempt towards religious or moral education, save possibly in the nemonic lines by which the letters of the alphabet are committed to memory, of which the following is a specimen:—

(U). Ura re! Omkár ka simran karie.

(O Ura! We must worship God.)

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(A). Aira re ! Ae gae ka ádar karie.
(O Aira ! We must entertain the guests.)

(I). Iri re ! Isar ji ki charnín parie.
(O Iri ! We must fall at the feet of God.)

(S). Sassio re ! Sarn pián bandh na laie.
(O Sassa ! We must not imprison refugees.)

(H). Háha re ! Har ka nám sawere laie.
(O Háha ! We must worship God in the morning.)

(K). Kaka re ! Kam káj ko dhil na karie.
(O Kaka ! We must not be lazy in doing our work.)

(Kh). Khakha re ! Kháia piá harám na karie.
(O Khakha ! We must not be ungrateful to our masters.)

(G). Gagio re ! Gau dán Brahman deie.
(O Gaga ! We must bestow the gift of cows on Brahmans.)

(Gh). Ghagio re ! Gheo hunde ghar tel na kháie.
(O Ghaga ! We must not eat oil when we have butter in our house.)
Angio re ! Namaskár gur apne karie.
(O Anga ! We must pay obeisance to our gurú.)

(Ch). Chachio re ! Chor chugal ka sang na karie.
(O Chacha ! We must not accompany the thief and the back-biter.)

(Chh). Chhachhio re ! Chhál már berí na charie.
(O Chhachha ! We must not jump into a boat.)

(J). Jajio re ! Juhárí seti banj na karie.
(O Jaja ! We must not deal with gamblers).

(Jh). Jhajio re ! Jhúthi múthi bát na karie.
(O Jhajha ! We must not tell lies).
Janjio re ! Nánka ghar thora rahie.
(O Janga ! We should stay very little in the house of our maternal grandfather.)
Jankeo re ! Mare tattu daur na karie.
(O Jankeo ! We must not use weak ponies racing.)

(Th). Thathio re ! Thákurán kí púja karie.
(O Thathio ! We must worship the Thákurs.)

(D). Daddio re ! Dáin ke paros na rahie.
(O Dhaddio We must not reside in the neighbourhood of cannibals.)

(Dh). Dhadhio re ! Dhund dián nún rah batláie.
(O Dhadho ! We must show the right path to the seekers.)

(N). Naneo re ! Ran wich jákar pith na deni.
(O Naneo ! We must not run away from the battle field.)

(T). Tateo re ! Takht baith kuniáon na karie.
(O Tatta ! We must not do injustice in the judgment.)

(Th). Thathio re ! Tháon chhor kutháon na jáie.
(O Thatha ! We must not go to the wrong place after leaving the right one.)

(D). Daddeo re ! Depak bájh anáj na kháie.
(O Dada ! We must not take our food without a lamp.)

(Dh). Dhadheo re ! Dhan joban ká mán na karie.
(O Dhada ! We must not be proud of wealth and beauty.)

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(N). Naneo re! Nún kha harám na karie.
(O Naneo! We must not forget the kindness of others.)

(P). Papeo re! Pápi da wasáh na karie.
(O Papa! We must not trust the sinners.)

(Ph). Phapheo re! Phúl tang darbár na jáie.
(O Phapha! We should not attend a darbár wearing flowers.)

(B). Babio re! Vairí da wasah na karie.
(O Baba! We must not trust the enemy.)

(Bh). Bhabeo re! Bare bhái ke bhau men rahie.
(O Bhaba! We must respect the elder brother.)

(M). Mameo re! Máta pita kí sewa karie.
(O Mama! We must serve our parents.)

(J). Jajio re! Jor se pesháb na karie.
(O Jaja! We must not commit rape.)

(R.) Ráreo re! Rah chhor koráh na jáie.
(O Rára! We must not go the wrong way after leading the right one.)

(L). Laleo re! Luche jaisí bát na karie.
(O Lala! We must not talk like wicked persons.)

(B). Babeo re! Bar hine ko kannia na daie.
(O Baba! We must not engage our daughter to younger boys).

(R). Rario re! Rurdhe khurde tírath karie.
(O Rara! We must go to sacred places whatever the difficulties).

Really speaking there are 31 letters of the alphabet which are used every day, four more are added to make the word páinti (35 letters) applicable to it, but the Páhdás generally teach as many as forty-six letters, in many cases there being the repetition of the same letters very often.

The Land characters in vogue in the district are of four kinds, *i.e.*, (1) the Saráfi, which is a indigenous to this district and is used throughout in towns as well as the village; (2) the Nauhria characters, used generally by the Nauhria or people coming from Nauhr in Hissár District; (3) Shikárpuria characters; (4) the Bania characters, used by the Banias immigrated from Delhi. The forms of characters vary a little in different places, but the general principles remain the same. Rules of teaching phailáwat (practice) are generally put into a rude form of poetry in order to facilitate the application of rules to every day business life.

Indigenous Urdu Schools.

Indigenous schools for teaching Urdu are, as a rule, temporary concerns started by some wealthy man who wishes to get his son taught without sending him to the public schools, and for that purpose engages a more or less educated teacher, who takes the boys of other parents as well.

Aided Indigenous schools.

The Aided Vernacular Primary Schools, about 40 in number at present, are the indigenous schools brought under the influence of the Education Department.

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These schools are a very cheap unofficial agency for the spread of Elementary education among the masses, and receive a grant from the District Board of about Rs. 2,200 annually.

Unaided Primary Schools and Indigenous Schools. *Table* 51 *of Part B.*

The schools shown as Unaided Primary Schools are the schools of the above mentioned class desirous of earning grants next year, while other indigenous schools for boys and girls are not under the influence of the Education Department. Their statistics are prepared by patwárís at the kharíf *girdáwari.*

Female education. Kanya Mahavidyala.

The Kanya Mahávidyala was started by the members of the Jullundur Arya Samáj in 1890 in the shape of a Primary Girls' School, but was raised to the Middle Standard in 1894, though it was intended, as the name implies, to make it a College. The school building is situated in the Qilla Mohalla, but for the boarding-house and the orphanage different buildings are hired in the city, or in Kot Kishen Chand. Instruction in Domestic Economy, Clay Modelling and Drawing is given, besides other subjects prescribed for the Middle Standard Examination for native girls by the Department. The girls do not, however, appear regularly in any of the public examinations. There are about 120 pupils. The boarding-house attracts girls from such distant places as Peshin, Gorakhpur, Bannu, Bombay and Gwalior State, and they are afforded board and lodging at the cost of Rs. 6 a month each. Twenty-two orphan girls, brought in from the Central Provinces in the famine of 1897, are taken care of in the orphanage, supported by the charity of the Jullundur City Arya Samáj.

The staff of four male and four female teachers works under the guidance of Lála Dev Ráj, *Rais* and Zaildár of Jullundur, who is a most enthusiastic supporter of female education. The total cost of about Rs. 1,500 per annum is defrayed entirely from private subscriptions and endowments. An instance of the healthy spirit infused in the girls by the education of the Mahávidyala is manifested from the fact that a girl who was educated here has just subscribed Rs. 800 given to her by her husband for ornaments for the erection of a hall in the Vidyala.

Board Schools for girls.

Out of twenty-one Board Schools for girls, one at Banga and nine in the Jullundur City and *Bastis* are under the management of the Municipal Committees of Banga and Jullundur, and the rest, under the management of the District Board, are situated at Kaliánpur, Nangal Shamshir Khan, Basti Bába Khel and Basti Mitthu in Jullundur Tahsíl, Shahkot (2), Mahatpur, Baloke and Parjian Kalán in Nikodar Tahsíl and at Guna Chaur and Mahal Gahla in Nawáshahr Tahsíl. The schools in the city and the *bastís* are well supervised by Mrs. Mittra. The District Board and the Municipal Committees spend Rs. 1,500 and Rs. 1,600, respectively, while some Rs. 700 are paid from Provincial Revenues for scholarships to girls, rewards to teachers and contributions to the Local Bodies. In addition to these Board

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Schools the district has 4 aided and 2 unaided girl schools including Mission Schools in Jullundur City and Phillaur, imparting instruction up to the Primary Standard to about 200 pupils.

Section J.—Medical.

Hospital and Dispensaries. *Table* 53.

There is a Civil Hospital at Jullundur City maintained by the Municipal Committee, the District Board allowing a grant of Rs. 3,400 per annum. There are dispensaries at Kartárpur, Nakodar, Núrmahal, Phillaur, Banga and Ráhon maintained by the Municipalities of those towns, aided by grants from the District Board, and three dispensaries maintained solely by the District Board, at Shahkot, Adampur and Rurka Kalán. The Civil Hospital is under an Assistant Surgeon, the others under Hospital Assistants. There is also a Cantonment Hospital founded in 1860 and Police and Jail Hospitals.

Jullundur Civil Hospital.

The Civil Hospital of Jullundur has been established since the year 1849, a portion of one of the numerous Sikh forts being utilised for the purpose. In 1875, on the same site, the south end of the city between it and the civil station, a new building, in the form of a *sarái*, was built, in which separate quarters and open wards were combined, and on either side of the central gateway are a dispensing room, office and operating-room. Since that time there have been arrangements made for European patients and a bath-room has been added. A scheme is now on foot for a new hospital for over 200 beds. The Assistant Surgeon resides in the hospital, and there are the usual servants' quarters. The staff consists of an Assistant Surgeon, a Hospital Assistant, three compounders, one dresser, one matron, and menials.

Leper Asylum.

The leper asylum at Dakhni Sarái in the Nakodar Tahsíl of the Jullundur District was established in 1870 by Mr. Leslie Saunders owing to the great nuisance and inconvenience sustained by the inhabitants from lepers going about begging. A magnificent *sarái* built about 250 years ago in Shahjahán's time on the old road from Delhi to Lahore, which stands conspicuous on a hill skirted by a branch of the river Bein, was chosen for the building. It possesses more than sufficient accommodation, each leper having a separate hut to himself, while the large, square open enclosure affords ample room for him to wander about in. The *sarái* could accommodate 300 lepers. It is far distant from any village. The establishment consists of a Hospital Assistant and menials. A contractor, who receives a monthly pay of Rs. 8, provides supplies for the lepers at 1½ annas per rupee above the Nakodar market rate; and each male and female receives a monthly allowance of Rs. 3-8, and each child a pro portionate amount according to age, with which to purchase their own

food, which they cook themselves. The figures for the last few years show that there has been an annual average of 82 inmates—men, women and children inclusive—and that the cost per head per annum has been Rs. 44-12-9. Periodical visits at least once a quarter are made by the Civil Surgeon of Jullundur. The asylum is under the District Board.

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Medical.

Leper Asylum.

Vaccination is on the whole popular in the district. Besides the District staff a Special staff of Vaccinators is entertained for cantonments. The Vaccination Act was extended to the town of Jullundur on 9th July 1894. It is not in force in any other of the towns of the district.

Vaccination.

Table 54 of Part B.

CHAPTER IV.—PLACES OF INTEREST.

ADAMPUR.

CHAP. IV.

Adampur.

Adampur is a small and ill-built village (31° 26′ N. and 75° 43′ E.) situated on the Trunk Road to Hoshiárpur 11 miles from Jullundur. Tradition says it was founded by Rahi, a Lit Jat, and was originally known as Ráepur Lit. Subsequently it came into the possession of Bhaun Jats, who sold it to Adam Khán, an Afghán of the Dhogri family (Chap. I, p. 102), who re-named it after himself, and by locating traders and cultivators greatly improved it. It contains a School, Post Office, *sarai* and small Dispensary, and the Thána is situated in the immediate vicinity. There is a Police Rest-house in the *sarai*, also an encamping ground. The municipality was abolished in 1886.

ALAWALPUR.

Aláwalpur.

Aláwalpur is a small municipal town (31° 26′ N. and 75°40′ E.) in the Jullundur Tahsil—situated 9 miles from Jullundur on a metalled road. Population (1901) 4,423. (1) The town is called after Aláwal Khán, an Afghán of the Dhogri family, whose father is said to have founded it. In 1807, shortly before the death of Rajab Ali Khán, grandson of Aláwal Khán, the *jágír*, including the town of Aláwalpur, was confiscated by Ranjít Singh, who a few years later made Aláwalpur over to the Jilawála family. There are the remains of an unfinished mud fort, called Thal Lakhman, and a *Mat* of Samir Parbat, a local saint, in whose honour fairs are held. The successors of a Sádhu Faqír, Báwa Bari Dás, live here. There are 6 mosques and 10 temples.

There is a Vernacular Middle School and Post Office, and a Sub-Registrar presides here. The principal trade is in *súsi* and *gabrún* cloth, grain and *gur*.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 1578 S., dated 7th October 1885. Its rules of business will be found in the Punjab Gazette for March 1888, p. 284 of Part III (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 113, dated 16th March 1894, and the schedule, prescribed by Notn. No. 264 of 21st July 1879 was revised in 1884 (Notn. No. 47, dated 22nd January). Building bye-laws were sanctioned by Notn. No. 166, dated 7th March 1891 (amending p. 1216 of Part III of 17th November 1887 on Ml. Manual, p. 407, and in the case of penal bye-laws the model rules were adopted (Ml. Manual, page 449) by Notn. No. 1091 of 9th December 1891 with the subsequent modifications contained in Punjab Govt. Notns. Nos. 801 of 22nd July 1895 and 14 of 3rd April 1902.

'AWAR.

'Awar.

'Awar is a village in the south of Nawáshahr Tahsil, 8½ miles from Nawáshahr. It was founded, according to popular report, 1,000 years ago. Like Ráhon it probably is an old town, overlooks the

(1) 2,325 males and 2,098 females.

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'Awar.

lowlands of the Sutlej, and has an extensive swamp. It was first held by Afgháns, after one of whom, Khámosh Khán, it was called 'Awar Khámosh Khán. Subsequently it came into possession of the Ghorewáha Rájpúts, whose descendants, some Hindús, some Muhammadans, still hold it. The houses are mostly of burnt brick. Trade is in saccharine produce chiefly, but good *lúngís*, carpets and ordinary coarse cloth are made, and the fire-works of 'Awar are famous. It was for some time held in *jágír* by Sirdárs of the Dalláwála Confederacy, who have been already noticed (Chap. I, p. 120).

BANGA.

Banga.

Banga is a second class municipality (31° 11′ N. and 76° E.) situated on the metalled roads from Garhshankar and Nawáshahr to Phagwára; it is distant 8½ miles from Nawáshahr and 27 from Jullundur. Population (1901) 4,697.(1) The town is of recent origin, and the houses are mostly of sun-dried bricks. It is said to have been founded by Gola, *alias* Banga, a Mán Jat, of Paniáni, in Garhshankar, in Sambat 1720 (1663 A. D.), and to have been called after him. Banga was held by the Chaudhrís of Phagwára under Muhammadan rule, who, when the Sikhs rose to power, were able to resist for a time the attacks of Dharm Singh of Amritsar, who had seized the country to the north-west of Banga. Ultimately they succumbed, and Dharm Singh's family remained in possession till despoiled by Ranjít Singh in 1806 (p. 112, Chap. I).

Banga is the headquarters of a Thána and has a Sub-Registry, Dispensary, Post and Telegraph Office and Vernacular Middle School. There is a District Board Rest-house furnished with crockery and kitchen utensils, and an encamping ground. The principal trade of the town is in *gur* and *khaddar* cloth, which is manufactured in the surrounding villages and collected in Banga for export to Sind and to the Simla Hill States. Brassware and carpenters' work are produced. There are 2 mosques and 8 temples in the town; of the latter 4 are dedicated to Siva, 2 to Devi and 2 to Vishnu: none are of any importance.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 273, dated 12th April 1886. Its rules of business will be found in the Punjab Gazette for March 1888, p. 284 of Part III (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 109, dated 16th March 1894, and the schedule, prescribed by Notn. No. 264, dated 21st July 1879, was revised in 1894 (Notn. No. 47, dated 22nd January). Building bye-laws were sanctioned by Notn. No. 166, dated 7th March 1891, amending p. 1216 of Part III of 17th November 1887, and penal bye-laws by No. 54, dated 4th February 1893 and No. 505, dated 9th July 1890. In the case of the latter the model rules were adopted (Ml. Manual, p. 449).

BILGA.

Bilga

Bilgá is a village (31° 3′ N. and 75° 39′ E.) in the Phillaur Tahsil, about 2 miles south of the road from Phillaur to Núr Mahal. Population (1901) 7,244. It has no importance, either

(1) 2,678 males and 2,019 females.

CHAP. IV. Bilgá. commercial or otherwise. Blankets of a common sort are made here. A primary school is established in this village, and here is also an indigenous school. Bilgá had a municipal constitution till the year 1874, when it was abolished.

DAKHNI SARAI.

Dakhni *sarai.* The Dakhni *sarai,* 5 miles from Nakodar, is an old royal *sarai* built by Sháhjahán and now used as a leper asylum. The style is Muhammadan of the late Mughal period. The interior surfaces of the gateways are covered with brilliant tile-work of the mosaic class.

DARULI.

Daruli. Daruli is a big Mahton village about 12 miles north-east of Jullundur City. It possesses a large fort.

DHOGRI.

Dhogri. Dhogri, near Aláwalpur, is the residence of the famous Pathán family mentioned in Chap. I, p. 102.

JADLA.

Jádla. Jádla is a village situated on the Hoshiárpur border of Nawáshahr Tahsil, 7 miles from Nawáshahr. It is one of those towns whose proper name ought not to be mentioned before eating something in the morning. Till then it should be called *Kasba.* It is said to have been founded by Bhojo, a Ghorewáha Rájpút, about 500 years ago, and to have derived its name from a dense growth (*jhar*) of the *sarr* plant then existing. One of Bhojo's descendants became a Muhammadan, and now the village is held partly by Hindu and partly by Muhammadan Rájpúts. The houses are mostly of burnt brick. Trade is in sugar and grain. Coarse cloth is made. Jádla was formerly part of a large *jágír* held by an influential Sikh family which was in possession of land also in Ambala, including some occupied by the present cantonments. What remained of the *jágír* in Jullundur was continued to Sirdární Dharm Kaur by the British Government and resumed on her death.

JANDIALA.

Jandiála. Jandiála is an agricultural village (31° 34′ N. and 75° 2′ E.) in the north-east of Phillaur Tahsil. Population (1901) 6,620.(1) There is nothing of any interest about its history. The Jat owners are addicted to the practice of female infanticide, the village having the worst reputation in the district for this crime. It is said to have been founded some five centuries ago by one Ladda, who set up a dry trunk of a *jand* tree which immediately sprouted, hence the name. Many of its male inhabitants have visited Australia and large remittances from that country are made through the Post Office. There is a primary school here and two indigenous schools. Jandiála ceased to be a municipality in 1872.

(1) 3,722 males and 2,898 females.

CHAP. IV.

JULLUNDUR TAHSIL.

Jullundur Tahsil.

Northern tahsil of the Jullundur District, Punjab, lying between 30° 12′ and 31° 37′ N. and 75° 26′ and 75° 49′ E., with an area of 392 square miles. Its population was 305,976 in 1901 as against 295,301 in 1891. Its headquarters are at the town of Jullundur, and it also contains the towns of Kartarpur (10,840) and Aláwalpur (4,423), and 409 villages. The land revenue, including cesses, amounted in 1902-03 to Rs. 4,64,474.

JULLUNDUR TOWN.

Jullundur. Situation.

Jullundur is a second class municipality lying on the Grand Trunk Road and North-Western Railway, in N. latitude 31° 19′ 36″ and E. longitude 75° 36′ 46″. It is distant from Lahore, by rail, 81 miles. The Cantonments lie at a distance of about 4 miles to the south-east. At both City and Cantonments there are stations, but the only Dâk Bungalow is one in Cantonments. The Civil Lines are situated close to the city.

Jullundur Municipality.

Jullundur has existed as a Municipality since annexation, but little was heard of it until it was brought under the Municipal Act of 1884 as a 2nd class Municipality. The Committee is controlled by the Deputy Commissioner (with appeal to the Commissioner) of Jullundur.

Jullundur is a second class municipality with a Committee of 17 members, consisting of the Deputy Commissioner and Civil Surgeon *ex officio*, 3 nominated and 12 elected (*Punjab Govt. Notn. No.* 479 *S., dated 9th Septr.* 1886).

The average municipal income for the 10 years ending 1902-03 was Rs. 70,573, and the average expenditure Rs. 68,798. The chief items of income and expenditure for 1902-03 were as follows :—

Income.	Rs.	Expenditure.	Rs.
Octroi	50,737	Administration	12,070
Municipal property and powers ...	8,485	Public safety	10,767
Grants and Contributions... ...	9,669	Public health and convenience ...	41,999
Others	4,133	Contributions	1,592
		Public Instruction	12,656
		Others	1,374
Total	73,034	Total	79,458

The municipal boundaries were fixed by Pb. Govt. Notn. No. 1578 S., dated 7th Octr. 1885. Its rules of business will be found in the Punjab Gazette for March 1888, p. 288 of Part III. Octroi limits were defined by Pb. Govt. Notn. No. 464, dated 6th Octr. 1893[1] and the schedule, prescribed by Notn. No 31, dated 13th Septr. 1879, was revised by Notns. Nos. 108 of 10th Feby. 1886, 565 of 9th Septr. 1889, 501 of 1st Octr. 1894 and 498 of 19th Septr. 1896. Refunds (limited to Re. 1) are given under Pb. Gazette for 1888, p. 832, of Part III, and Punjab Govt. Notn. No. 663, dated 24th Novr. 1898, and Notns. Nos. 667 of 20th Augt. 1890 and 96 of 9th March 1893 contain the rules relating to bonded warehouses and other matters.

Ml. Manual, pp. 348—52.

Ml. Manual, p. ... 365
" " ... 371
" " ... 391
" " ... 407
" " ... 460

[1] For erratum see p. 49 of Pb. Gazette, Part I A., 1894.

CHAP. IV. Jullundur town.

Building bye-laws were sanctioned by Notn. No. 552, dated 10th Decr. 1895, and penal bye-laws by Nos. 1052, dated 29th Decr. 1890 and 14, dated 3rd April 1902. Under Section 71 of the Municipal Act of 1884 properties are reserved by Notn. No. 1580 S. of 7th Octr. 1885.

Section 141 of the Municipal Act (enabling Committees to prohibit the use of insanitary wells has been extended to all Municipalities in the district (*P. G. Notn. No.* 417, *dated* 12*th August* 1892, *and No.* 505-572, *dated* 24*th September* 1896).

The Hackney Carriages Act is in force in Jullundur Municipality and bye-laws have been framed under Section 3 of that Act. (*P. G. Notn. No.* 260, *dated* 14*th March* 1891).

Section 204 of the Municipal Act, giving the Committee control over brothels and disorderly houses, has been extended to Jullundur. (*P. G. Notn. No.* 285, *dated* 29*th June* 1893).

The Jullundur Municipal Committee controls its District and Primary Schools and also has the management of the cattle fairs. (*P. G. letter No.* 91, *dated* 16*th January* 1892).

In 1901-02 octroi formed nearly 70 per cent. of the municipal income of Jullundur, Rs. 52,000 out of a total of Rs. 75,000. Educational institutions brought in Rs. 5,000 and Conservancy Rs. 2,100. Grants from Government come to Rs. 6,000 for educational and general purposes, while a grant of Rs. 3,400 from District Local Funds is appropriated to the Jullundur Civil Hospital. Cattle and horse fairs yielded an income of Rs. 2,700. The incidence of taxation was As. 15-5 per head of population. Twenty years previously octroi stood for Rs. 31,000 out of a total municipal income of Rs. 33,000 while the incidence was As. 11-9.

Turning to expenditure we find in 1901-02 Hospitals head the list with Rs. 14,000, followed by Education (Rs. 13,000); Conservancy (Rs. 11,000); Administration and Collection (Rs. 9,000) and Roads (Rs. 10,000).

A scheme of municipal drainage, undertaken in 1890-91, is the only public work to the credit of Jullundur. The estimated cost was Rs. 26,000, of which the local Government provided Rs. 11,000.

The Municipal balance in 1902 was Rs. 26,000. This sum includes subscriptions to the amount of Rs. 16,600 raised by the public for the construction of a school-house for the Municipal Board School.

Jullundur stands high among the 2nd class Municipalities of the Province. It showed early enterprise in sending two young women to be trained at the Maternity Hospital, Amritsar. One of them died, and though the other returned duly qualified, and practised as a dái in Jullundur, the experiment does not appear to have been repeated. The absence of adequate receipts from Conservancy brought down the censure of Government in 1887-88 and the following year. The receipts under this head are now average.

CHAP. IV.

Jullundur town.

The Committee was selected for general commendation in 1890-91, but its financial condition appears as bad in 1893-94, partly as the result of the drainage scheme and partly owing to a fall of Rs. 2,000 in octroi in 1892-93. The sub-committees are at the same time reported to be of little use. In 1902-03, however, the Deputy Commissioner noted that the sub-committees did good work. Jullundur has been frequently accused of taxing through trade. In 1889-90 colour is given to the accusation by a rise of 30 per cent. in the octroi receipts. In 1891-92 cloth was over-taxed, and in 1897-98 and 1898-99 sugar, cloth and metals are all taxed in excess of the provincial standard. A bonded ware-house however exists, and from 1896-97, in which year Rs. 21,000 worth of goods were stored in it, has been extensively used. Refunds have been too sparingly granted, although in 1893-94 Rs. 4,000 were paid in refunds, as against Rs. 1,100 in the previous year. The report of 1899-1900 however praises the Committee for increased generosity in the matter.

The town. Description.

The population of Jullundur town, including Civil Station but excluding Cantonments, was 54,455 souls—28,908 males and 25,547 females in 1901. The modern city is made up of a number of *muhallas*, or wards and *kots*. Mr. Barkley says he obtained a list of 27 *muhallas*, of which 6 lay outside the city. Mr. Purser had a list of 34. The *kots* are small fortified enclosures, and lie partly inside and partly outside the main portion of the city. They are 12 in number. Some are in ruins and partly under cultivation, some are still in a state of fair preservation. They appear to have been built about 155 to 200 years ago.

Inside the original *muhallas* the houses are, as a rule, of burnt brick and mortar, and from two to three storeys high. The later erections are of sun-dried brick and one-storeyed, with here and there a *pakka* house built among them. The main streets are seldom more than 20 to 25 feet wide, and are very tortuous. The side streets are very narrow, from four to five feet wide, and often end in *culs de sac*. The town is drained after a fashion by open saucer drains, either in the centre or at the sides of the streets. The water-supply is entirely from wells, in which water is obtainable at a depth varying from 16 to 20 feet below the surface.

In the neighbourhood of the city are several villages, called *bastis*, and looked upon as its suburbs, being included within Municipal limits.

History.

The history of the town of Jullundur has been given above in Ch. I, Sec. B. As has been seen, it was when visited by Hweng Thsang the capital of a considerable State ruled over by Katoch chiefs, the town itself being more than two miles in circuit. Jullundur was taken by Ibrahim Shah of Ghor, 1179-80 A. D., and was a place of considerable importance in the struggle between Jasrath Khokhar and the Muhammadan governors in 1422-42.

CHAP. IV. History.

Under the Mughal Emperors Jullundur was always the capital of the northern and most important portion of the Jullundur Doáb which then extended to the neighbourhood of Multán, in fact of the whole of the Doáb, as it is now constituted. The last Muhammadan Governor was Adína Beg, whose intrigues with the Sikhs and Mahrattas have already been noticed. He died in 1758, having in the previous year allowed Gurú Badbhág Singh, of Kartárpur, to burn Jullundur in revenge for the destruction of Kartárpur by Ahmad Sháh in 1756.

In A. D. 1766 Jullundur fell into the hands of the Sikh *misl* of Faizullapuria then under Khushhál Singh. His son Budh Singh, who succeeded him as head of the *misl*, built a masonry fort in the city, the site of which is now occupied by the *Killa muhalla*, while several of the other leaders built forts of unburnt brick. In 1811 Díwán Muhkam Chand was sent by Ranjít Singh to annex the Faizullapuria possessions in the Jullundur Doáb, and Sardár Budh Sing fled to his protected possessions across the Sutlej. His troops made some resistance, but gave up Jullundur in October. From this time it was the capital of the possessions of the Lahore State in the Jullundur Doáb until annexation to the British dominions after the Sikh War of 1845-46. It then became the headquarters of the Commissionership of the Trans-Sutlej States, now known as the Commissionership of Jullundur.

Little is known of the ancient inhabitants of Jullundur, but as it was the capital of a Rájpút kingdom, it is reasonable to suppose that Rájpúts were among the principal residents. None of the present inhabitants, however, trace their descent to settlers prior to the Muhammadan conquest; and the proprietors of the town lands, who are chiefly Afgháns, Saiyads, Mughals, Malik Rájpúts, Arains and Khatrís, generally acquired their possessions by purchase (*vide supra*. pp. 96-99). Their immediate predecessors are said to have been Ráthor Rájpúts, who became Musalmáns, and by degrees sold their lands. The Maliks are Muhammadans, but claim descent fromRáná Gíja of Gajíanpur, a Rájpút chief of a tribe known as Gagíánah, who was brought to Jullundur as a prisoner in the time of Shaháb-ud-dín Ghori, and on the birth of a son to the Emperor was released, and received the title of *malik*. The landed proprietors among the Khatrís are chiefly Saigals, who are of old standing as land-owners. Some of them have become Musalmáns. The Arains are numerous, and hold a considerable amount of land, but this has been recently acquired by purchase made of land, from time to time. Of the *muhallas* which constitute the modern city, none are of any great antiquity, and the walls surrounding them have been built at different times by different persons.

The *Bastís*.

The following is an account of the principal outlying *bastís* or suburbs:—

Basti Danishmandán, originally Ibrahímpur, founded by Ansári Sheikhs from Kani Kuram in 1606 A. D. (see Chap. I, p. 96).

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The *Bastís*.

Basti Sheikh Darvesh, originally Surajábád, founded by Sheikh Darvesh, also an Ansári Sheikh from Kani Kuram, in 1614 A. D. (p. 96).

Basti Ghuzan, founded in the reign of Sháh Jahán by Baraki Patháns of the Ghuz section, disciples of Sheikh Darvesh. They first settled in Jullundur, then in Basti Sheikh. Subsequently they purchased lands from Lodi Afgháns, Saiyads and Sheikhs, and built a *bazár* of their own. (p. 100 .)

Basti Bába Khel, originally called Bábápur, was founded in A. D. 1620-21 by Baraki Patháns of the Bába Khel section. In A. D. 1760 the *basti* was plundered and burnt by the Sikhs, but was soon after re-built on a new site adjoining the old one.

Basti Pírdád is an offshoot from Basti Bába Khel.

Basti Shah Kulli and Basti Shah Ibrahím are also Baraki settlements of Sháh Jahán's reign. The former belong to Kapurthala.

Basti Mithu Sahib appears to have been founded a little later than Basti Sheikh Darvesh by Mián Mithu Sahib, a Khalíl Mattezai Pathán from the neighbouhood of Pesháwar.

Basti Nau, adjoining Basti Sháh Kulli, was founded after the Sikh conquest and belongs to the Rája of Kapurthala.

Public buildings and administration.

The Town Hall is a fine building in the Queen's gardens, containing a large room for District Board and Municipal meetings, and offices for Local Funds and for the District Engineer. There are also the ordinary District Offices, Sessions Court Tahsil, Post and Telegraph Offices, Hospital, Jail, a Zailghar and Sarai. There is no rest-house nearer than Cantonments where there is a Dâk Bungalow and a Public Works Department Rest-house.

There are thánas at the Railway Station, City, Sadar, and Cantonments. There is a bench of Honorary Magistrates for the city. There are four High Schools, the Municipal Board School, the Mission School, the Anglo-Vedic and the Anglo-Sanskrit. There are houses in Civil Lines for the Commissioner and Deputy Commissioner, a house belonging to the Rája of Kapurthala and the other houses.

Cantonments.

Jullundur Cantonments, established in 1846, lie four miles to the south-east of the city. They occupy an area of 4,463 acres or 7 square miles. For details as to troops quartered there see Chapter III, Sec. G. There is a Post and Telegraph Office, Churches (Anglican and Roman Catholic). Club. Dâk Bungalow and Masonic Lodge.

Objects of religious and antiquarian interest.

The principal Hindu places of worship are shown in the margin.

Laranwála, Krishna.	Sitla Kanth, Devi.
Sohriánwála, Krishna.	Mandar, Dharm Sabha.
Devi Táláb, Devi.	Mandar, Arya Samáj.
Devi Diwála Pandit Govind Lál, Devi.	

The Devi Taláb is a large masonry tank built in the 17th century, and held sacred by the Hindús. Another sacred tank is Gupha, the reputed bathing place of

CHAP. IV.

Objects of religious and antiquarian interest.

the demon Jalandhara. Nandi Rám's tank in Jullundur was built in 1738, and there is an ancient tank, called the Pakka Taláb, on the Kapurthala road.

The Muhammadan Mosques and Shrines are shown in the margin. The Jama Masjid belongs to the 15th century and contains the tomb of Qázi Muhammad Nakki. The

Mosques.	*Shrines.*
Masjid, Jama.	Imám Nasir-ud-dín.
Masjid, Ali.	Sháh Sikandar.
Masjid, Alamgír.	Sháh Alimulla, Panj Pír.
Masjid, Háfiz Háji.	
Masjid, Mithu Sáhibwála.	

Háfiz Alamgír Mosque was built in 1508 A. D. Mithu Sáhibwála's mosque and well, a mile to the west of Jullundur, was built in 1669 A. D. The tomb of Imám Nasir-ud-dín is said to have been built in the 15th century on the site of the shrine of the Jogi Jalandhara Náth.

In Basti Sheikh Darvesh there are the mosque and tomb of Sheikh Darvesh, built in the Pathán style, and two temples and a tank, known as Dháb Bába Hari Dás, built in 1703 A. D.

There are branches of both the Schools of the Arya Samáj in the town and a Singh Sabha and a Dharm Sabha.

Arts and manufactures.

For arts and manufactures see above, Chapter II, Sec. E. The only manufactures of any great note in Jullundur is that of *daryai* silk. Iron locks are also made and good carpenter's work is turned out, including carved and brass and ivory inlaid screens, tables, photograph frames and similar ornamental work.

KARTARPUR.

Kartárpur.

Kartárpur is a second class municipality (31° 26′ N. and 75° 30′ E.) on the Grand Trunk Road and Railway, 9 miles from Jullundur. Population (1901) 10,840.(1) There is a Public Works Department (Provincial) bungalow with two rooms and provided with furniture; also a large encamping ground. Kartárpur is said to have been founded in Sambat 1655 (1598 A. D.) by Gurú Arjan, the 5th Gurú, in some waste land granted him by the Emperor Jahángír. But there seems some mistake here, for Jahángír did not become emperor till 1605 A. D. There is a legend that, when the Gurú desired a dwelling here, a "demon who inhabited the trunk of a tree would not permit any wood to be cut for beams, until the Gurú promised that he should not be disturbed, but receive worship for ever at the shrine." It was, perhaps, in consequence of this promise, that the Gurú erected a sandalwood post some 50 feet high, which is venerated under the name of *Thamjí*, and for which a fine temple was built with money given by Ranjít Singh on his visit to Kartárpur, in 1833. Kartárpur was burnt by Ahmad Sháh in 1756. The Gurú's fort and brick tank were built in the famine of 1783 by Gurú Guláb Singh. In the third storey of the fort is the Shish Mahal, a room, constructed by Gurú Sádhu Singh, with walls and pillars, covered with mirror work. Adjoining this room is

(1) 5,726 males and 5,714 females.

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Kartárpur.

a small chamber where the original Adigranth, composed by Gurú Arjan, is preserved. Here also is Gurú Hargobind's sword, the Tegha Sáhib, and Gurú Nának's Faqir's cap (*seli*). The Granth is opened on the first day of the month only. The Ganga-sar is a well sunk by Gurú Arjan and much frequented by pilgrims as a substitute for the Ganges. The Damdama Sáhib is a platform beneath which are said to lie the bodies of the adherents of Pánde Khán, killed by Hargobind's followers. The Gurú of Kartárpur sits here once a year on the day of Baisákh in the presence of the people, in fulfilment of the prophecy that the children of Hargobind should sit over the bodies of those of Pánde Khán. On the occupation of the Doáb by the British, Kartárpur was selected for the site of a cantonment which was abolished in 1854. Some account of the family of the Kartárpur Gurús has been given on pp. 107 and 108, and of the fairs held here on p. 146 above.

Kartárpur is the headquarters of a second class Thána. It possesses a Dispensary, Post and Telegraph Office and Anglo-Vernacular School. The houses are mostly of burnt brick, and there is a good paved *bazár*. Kartárpur stands second in the district in point of exports. In about 1896 a grain market was founded to the west of the Grand Trunk Road, since when the trade of the town has flourished exceedingly. The market stands outside municipal limits, so is not affected by *octroi*. Its station on the North-Western Railway makes it the chief depôt for traffic from Kapurthala as well as from the surrounding villages. Chairs, boxes, tables and flutes (*algoza*) are also made in large quantities, also *súsi* cloth.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 278, dated 12th April 1886. Its rules of business will be found in the Punjab Gazette for March 1888, p. 284 of Part III. (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 108, dated 16th March 1894, and the schedule prescribed by Notn. No. 264, dated 21st July 1879. Building bye-laws were sanctioned by Notn. No. 166, dated 7th March 1891, amending p. 1216 of Part III of 17th November 1887 and penal bye-laws by No. 54, dated 4th February 1893.

LOHIAN.

Lohian.

Lohián is a large Saiyad village in the extreme south-west of Nakodar. There is a Civil rest-house, recently constructed, also a Police post. Close by is *Kang Klán*, the original home of the founders of the Daláwála Confederacy.

MAHATPUR.

Mahatpur.

Mahatpur is a village in the Nakodar Tahsíl, situated about 5 miles south of Nakodar, overlooking the lowlands. Population (1901) 5,251. It is of considerable antiquity, and is mentioned in the *Ain-i-Akbari* under the name of Muhammadpur. Tradition says it was founded by Muhammad Khán, an Afghán, and its lands are still mostly owned by Afgháns. According to another account, it was founded by Mughals, and only refounded in the time of Akbar by Muhammad Khán, who was an Afghán horse-dealer and thought the country suitable for rearing stock (see p. 189 above and

CHAP. IV. Mahatpur.

Cunningham's History of the Sikhs, page 87, note). It seems to have been part of the territory of the Manj Rájpúts, and passed with other places into the hands of Tára Singh Ghaiba when the Sikhs rose to power, and after his death was annexed to Ranjít Singh's dominions. The houses are mostly of burnt brick. Trade is in saccharine produce, grain and cloth, which is exported chiefly to Sindh. A considerable fair is held yearly in April at the *Mat* of Bábá Málú. Mahatpur, ceased to be a municipality in 1886.

MALSIAN.

Malsián.

Malsián, about 8 miles west of Nakodar, is an old town, mentioned in the *Ain-i-Akbari* under the name of Mailsí. It is said to have been founded by Mailsí, a Manj Rájpút. Adjoining it is a great mound, in which, Mr. Barkley says, Indo-Bactrian coins have been found. Curiously enough, Malsián is notorious as the headquarters of a tribe of Muhammadan Sunárs who are engaged in the manufacture of false coin and coins of ancient mintage in many of the principal cities of India. At Malsián itself this illicit manufacture is not largely carried on, but at one time it was the seat of the coining operations. (Selections from the Public Correspondence of the Administration for the Affairs of the Punjab, Vol. I, page 81, and Police Report, 1879). A full account of these sunárs is given in Chap. III B. Malsián is also said to have excelled in making wooden stamps for printing cotton. At present it makes buttons from shells got in the Beín river, and the dyeing of wool is carried on to a greater extent than usual.

MUHAMMADPUR.

Muhammadpur.

Muhammadpur, near Aláwalpur, contains a *pakka* tank, called the Bhikhamsar, said to have been sunk by Bhikham Pitáma, the Pandavas' preceptor. It is now occupied by Saniásís, and worshipped by Hindús generally. A fair is held here every year in Kátak.

NAKODAR TAHSIL.

Nakodar Tahsil.

Western Tahsil of the Jullundur District, Punjab, lying on the north bank of the Sutlej between 30° 56′ and 31° 15′ N. and 75° 4′ and 75° 37′ E., with an area of 372 square miles. Its population was 222,412 in 1901 as against 217,079 in 1891. Its headquarters are at the town of Nakodar (9,958), and it also contains 311 villages. The land revenue, including cesses, amounted, in 1902-03, to Rs. 4,10,000.

NAKODAR TOWN.

Nakodar Town.

Nakodar is a second class municipality (31° 8′ N. and 75° 29′ E.) and the headquarters of the Tahsíl. Population (1901) 9,958.(1) It is a wealthy municipal town, situated 15 miles from Jullundur on a metalled road. There is a fully furnished bungalow and a *sarai*. The town is said by one account to have

(1) 5,154 males and 4,804 females.

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Nakodar Town.

been originally held by Hindu Kambohs. Another tradition makes an Afghán, Nakodar Khán, the founder. Another account says that, when the Manj Rájpúts crossed the Sutlej, Malik Nekdar Khán, a brother of Ráe Izzat (who took Talwan) founded Nakodar. His shrine still exists inside the town. A fourth account makes it founded by the Nikudari legion (ming or hazarah) of the Mughals.(1)

Nakodar is mentioned in the *Ain-i-Akbari* as occupied by Máín, apparently a mistake for Manj Rájpúts, and undoubtedly formed one sub-division of their territory. They were ousted early during the Sikh period by Sardár Tárá Singh Ghaiba who built a fort and made the town the centre of a considerable *iláka*. Ranjít Singh seized it in 1816. On the introduction of English rule a cantonment was located here, which was abolished in 1854. Barkley notes that tradition says Nakodar was founded in the bed of a river, which is not impossible, as a glance at Map No. I of the Settlement Report will show.

Outside the town is a large garden containing two tombs thus described by Sir Alexander Cunningham. (A. S. R., XIV, pp. 59—62).

"Nakodar possesses two fine Muhammadan tombs, which are situated close together amongst some very fine old trees, the remains of a former garden. One of the tombs was built in A. H. 1021 or A. D. 1612, during the reign of Jahángír, and the other in A. H. 1069 or A. D. 1657, near the close of Shah Jahán's reign. The former is popularly known as the tomb of the *ustád*, or 'Teacher,' and the latter as that of his 'pupil.' They are both ornamented on the outside with various patterns in glazed tiles, but the work is not so good as that of the best examples at Agra and Lahore. But though similar in external decoration and in general style, they are quite different in their designs, both in plan and in elevation.

The octagonal tomb.

"The ground plan of the older tomb is an octagon with four long and four short sides. This particular form is called a Bagdádi octagon, which some say is constructed as follows:—Each side of the square is divided into four, and the points being joined, the enclosed area is divided into sixteen squares, of which the four middle ones form the interior of the building. Then a diagonal drawn across each of the corner squares forms the shorter face of the octagon, while each longer face is left equal to one-half of the side of the square. The dimensions of this tomb, however, do not quite agree with this arrangement, although they do not differ very much from the calculated figures. As the same differences, however, are observable in the relative dimensions of the platform on which the tomb stands, as well as those of the octagon of the Táj Mahal at Agra, the mode of construction cannot have been on the principle of equal squares.

"According to my measurements, the interior of the tomb is 30 feet square, while the exterior square, which should be exactly double or 60 feet is actually 61½ feet.(2) Similarly the thickness of the wall being 15 feet 9 inches, the short face of the octagon, which should be 22¼ feet, is only 21 feet, while the longer face, which should be only 30 feet, is exactly

(1) J. A. S. B. 1892, LXI p. 298.
(2) See Plate XX for the plan of this tomb.

CHAP. IV. Nakodar Town. The octagonal tomb.

32 feet. The tomb also stands on a raised platform of the same shape, the longer face being 47½ feet, and the shorter ones 36 feet 8 inches.

"Externally, each of the longer faces is pierced by a deep recess and each shorter face by a half octagonal recess, both covered by pointed arches. The entrance is on the south, and on each of the other three faces there is a doorway closed by a screen of trellis-work. The dome, which is hemispherical, springs from a cylindrical neck and is crowned by a small pinnacle. There are only four turrets, although the building has eight angles. But perhaps the building was hastily finished, as I observed that only the middle panels of the outer ornamentation were filled with glazed tiles, the upper and lower panels being simply painted, excepting the spandrils of the arched frames, which are of glazed tiles. All the joints of the glazed tiles are pointed, but they are slightly separated by thin raised ridges of plaster, like the raised pointing of brickwork. I have noticed the same peculiarity in the glazed tile-work of Jahángír's palace at Lahore. The framing of the panels is red, the brick having been first covered with a thin coating of Indian red plaster and then pointed with white. This plaster was exceptionally good, as it still retains its polish. All the patterns are geometrical. The chief colours are yellow, blue, and green.

"There is a short description of one line over the entrance doorway on the south, which is repeated on the north side.

Basai ihtimám ahkar-ul-ábad Muhammad Mumin Huseni Sanh 1021.

"'Tomb of the most contemptible of the worshippers of God, Muhammad Mumin Huseni, A. H. 1021 or A. D. 1612.'

"The people know nothing of Muhammad Mumin except that he was an *ustád*, that is, a 'teacher or master;' but as he died in the beginning of Jahángír's regin, I thought it not improbable that I might find some notice of him in the *Ain-i-Akbari*. On turning to Blochmann's translation, I find that the very last entry is the name of 'Ustád Muhammad Husain, plays the Tamburah.' And in a note is added the further information that, according to the *Massir-i-Rahimi*, 'Muhammad Mumin *alias* Háfizak, a Tamburah player,' was one of the musicians in the service of Khán Khánán (1). This then is the very man who lies in the tomb at Nakodar. The title of Háfizak shows that he was accustomed to play from memory. His proficiency as a musician of course attracted pupils; and so he is remembered only by his title of *ustád*, the 'teacher or master.'

"When I saw this tomb in November 1838, there were two very elegant sarcophagi inside, of sienna coloured marble, inlaid with white marble inscriptions. They were both highly polished, and were then in good order, although the tomb had been long before desecrated by the Sikhs. At my visit in 1879 I found that the building had been turned into a school house, no harm has been done to the exterior, which has been left untouched, but the interior has been smudged with the usual sanitary whitewash.

The square tomb.

"The second tomb just reverses the plan of the first, as it is octagonal inside and square outside, with octagonal turrets at the four corners. It is, however, as nearly as possible, of the same size, the side of the square of its ground plan, including the tower, being 61½ feet. On each of the four faces there is a half octagon recess covered by a pointed arch. The entrance is on the south side, and on each of the other three sides there

(1) Blochmann's Ain-i-Akbari, p. 613 and note 3.

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The square tomb.

is a trellised opening. The room inside is 33 feet 10 inches in diameter. The octagonal towers at the corners are finished with open cupolas, rising above the battlements. The dome is of the common pear shape which was in use during the reign of Sháh Jahán. It stands on a cylindrical neck 39 feet 3 inches in diameter. The building rises in the middle of a raised platform, 107 feet 6 inches square and 8 feet high, panelled on all sides with deep niches.

"The ornamentation consists chiefly of glazed tile-work, the frames of the panels being of brick covered with a thin coating of Indian red stucco, highly polished and pointed with white lines. The taller panels are filled with representations of large pots of flowers, similar to those of the time of Shah Jahán and Aurangzeb. The smaller panels have geometrical patterns and plates of fruit, some with oblong striped melons, and others with oranges and lemons. The broad belts between the panels are ornamented with large diaper patterns in tiles of yellow, green, white, dark blue, and purple. The patterns of the squares at the angles are marked by peculiar angular quirks at each corner, which are much more novel than pleasing. The octagonal tower and the battlements are also ornamented with glazed tiles as well as the pinnacles of tho domes.

"Over the entrance door there is the following inscription in two lines:—

Basaí mam akil-ul-abad-o-Ahkar.

Bandeh Kamtrin sanh 1067 *Haji Jamíl.*

"Tomb of the most contemptible of the worshippers of God, the humble slave Háji Jamál. A. H. 1067 or A. D. 1657.

"Of Háji Jamál all that is known is that he was a pupil of Muhammad Mumin, the occupant of the other tomb."

Another account makes Muhammad Mumin the architect of the octagonal tomb and the occupant Abdul Shah Mali the spiritual director of Jahángír. The tile work of the square tomb is now being restored by a Jullundur workman under the direction of the Archæological Surveyor, Punjab. It contains five graves, one bearing an Arabic inscription, and a band inscribed in Arabic runs round the wall. There is also a grave on the platform said by a curious local tradition to be that of a thief killed while escaping from the tomb, while another thief and his dog are said to be buried within. The smallar tomb was desecrated by the Sikhs, and while the cantonment was here was used as a Mess Room. It is now sometimes used as a rest-house.

On the west of the tombs is a gateway said to be built in 1667 A. D. There is another smaller gateway on the east, now in ruins. To the north is a tank, the bricks of which were largely used in the building of Nakodar Cantonment; on one side of it is a summer house now used as a Munsif's Court. Beyond that is a *Bárahdari* containing the shrine of Bahádur Khán who died in the reign of Jahángír; also an old mosque.

The site of the garden, about 21 acres, is in the possession of Government, as are the aforesaid buildings. The pavement that surrounded the tombs has entirely disappeared, and of the garden

CHAP. IV. Nakodar Town.

itself, what is not leased as agricultural land, lies waste. There are some fine old *bér* trees in the garden, some of which are said to be as old as the tombs.

A fair used to be held at these tombs, but was discontinued some 70 years ago. For the other fairs of Nakodar, see Chap. I, p. 145. The town contains 20 mosques and 16 temples of Ganesha.

The fort of Tára Singh is now occupied by the Tahsíl and Anglo-Vernacular Middle School. There is a Thána and Dispensary, and a Munsif and unofficial Sub-Registrar. There is a Post and Telegraph Office. There is a considerable trade in the usual country staples, saccharine produce, grain and cloth. The hookah-snakes of this town enjoy a local celebrity; iron jars (*gágar*) are also manufactured.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 1578. S., dated 7th October 1885. Its rules of business will be found in the Punjab Gazette for March 1888, p. 284 of Part III (Ml. Manual, pp. 857-8). Octroi limits were defined by Punjab Govt. Notn. No. 107, dated 16th March 1894, and the schedule, prescribed by Notn. No. 264, dated 21st July 1897, was revised in 1884 (Notn. No. 47, dated 22nd January). Building bye-laws were sanctioned by Notn. No. 166, dated 7th March 1891, amending p. 1216 of Part III of 17th November 1887, and in the case of penal bye-laws model rules were adopted (Ml. Manual, p. 449) by Notn. No. 1091 of 9th December 1891 with the subsequent modifications contained in Punjab Government Notn. No. 162 of 14th April 1896.

NAWASHAHR TAHSIL.

Nawáshahr Tahsil.

Eastern Tahsil of the Jullundur District, Punjab, lying on the north bank of the Sutlej, between 30° 58′ and 31° 17′ N. and 75° 47′ and 76° 16′ E., with an area of 299 square miles Its population was 196,339 in 1901 as against 205,625 in 1891. Its headquarters are at the town of Nawashahr (5,641) and it also contains the towns of Rahon (8,651) and Banga (4,697), and 274 villages. The land revenue, including cesses, amounted in 1902-03 to Rs. 4,26,101.

NAWASHAHR TOWN.

Nawashahr Town.

Nawáshahr is a second class municipality (31° 8′ N. and 76° 7′ E.) and headquarters of a Tahsíl. Population (1901) 5,641.[1] It is situated on the metalled road from Phagwára to Garhshankar, 35 miles from Jullundur. Nawáshahr is said to have been built by Nausher Khán, an Afghán, in the time of Alá-ud-din Khilji (1295—1315 or 1316), by the side of a lake. There is a *Bárahdari* which was built by Muhammad Sadík, who was an Umat Khatri, of Pasrúr, in the Siálkot District, and while a Hindu was called Bikhárí Mal. He settled at Nawáshahr and got involved in a quarrel with the Bhuchar Khatrís, who are numerous here, in the course of which two of the latter were killed. Bikhári Mal was summoned to Delhi, and found it convenient to turn Muhammadan,

(1) 3,010 males and 2,631 females.

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Nawáshahr town.

on which he assumed the name of Muhammad Sadík. He was given a *jágír*, and continued his quarrel with the Bhuchars, who obtained assistance from the Rájpúts of Saroya, in Gàrhshankar, and in a fight that ensued Muhammad Sadík was slain. He is looked upon as a martyr, and lamps are lighted at his grave. Afterwards Tára Singh Ghaiba took Náwáshahr, and built a fort of which the remains exist. On his death the town was annexed by Ranjít Singh. The Umat Khatrís of Nawáshahr supply a large number of our patwárís. The Gaur Bráhmins were of some importance in later Sikh times as connected with Rája Tej Singh. The houses are mostly of burnt brick.

A Munsif and Sub-Registrar are stationed here, and there is a Vernacular Middle School and Post and Telegraph Office. The *Bárahdari* is now used as a District Board Rest-house and is furnished with crockery and kitchen utensils. One donkey stallion is kept here.

The chief trade of the town is in grain, though the competition of Banga has, to some extent, injured it as an agricultural centre. There is no special manufacture.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 1578 S., dated 7th October 1885. Its rules of business will be found in the Punjab Gazette for March 1888, p. 288 of Part III (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 112, dated 16th March 1894, and the schedule, prescribed by Notn. No. 264, dated 21st July 1879, was revised in 1884 (Notn. No. 47, dated 22nd January). Building bye-laws were sanctioned by Notn. No. 166, dated 7th March 1891, amending p. 1216 of Part III of 17th November 1887, and in the case of penal bye-laws the model rules were adopted (Ml. Manual, p. 449) by Notn. No. 1091 of 9th December 1891 with subsequent modifications sanctioned in Punjab Government Notn. No. 14, dated 3rd April 1902.

NUR MAHAL.

Núr Mahal.

Núr Mahal is a second class municipality in the Phillaur Tahsíl, distant 13 miles from Phillaur and 8 from Nakodar. Population (1901) 8,706 (4,451 males and 4,255 females). The road to Nakodar is metalled and this route is consequently the usual one taken to Jullundur, but there is an unmetalled road by which Jullundur is only 18 miles distant. Núr Mahal is built on the site of an ancient town, as is testified by the large size of the bricks that have been dug up as well as by numerous coins found there. Sir Alexander Cunningham obtained one punch marked silver coin, one copper piece of the satrap Rájubul, and one of Mahipál of Delhi. The bricks are finger marked by three concentric semi-circles with a dot in the centre. Núr Mahal is said to have been built on the site of a town, called Kot Kalúr or Kot Kahlúr, which, according to Mr. Barkley, was a place of importance and is said to have been ruined about 700 A. H. (1300 A. D.) "by the oppression of the government of the day, the Hindús deserting it, and separate villages of Muhammadans taking the place of the old *muhallas* (wards)."

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Núr Mahal.

But Cunningham thinks that this is an error due to the misreading of the words *ba-khitah Phalor* in the inscription over the western gateway of the *sarai*.

The modern town is due to the fostering care of Núr Jahán, the consort of the Emperor Jahángír, and who is said to have been brought up here. She had the imperial *sarai* constructed between 1028 and 1030 A. H. (1619-1621 A. D.), and settled numerous families in her new town. "In 1738-39 Nádir Sháh exacted a ransom of three lakhs of rupees" from Núr Mahal, which seriously injured its prosperity. "In 1756-57 Ahmad Sháh demanded a like sum and the people being unable to pay he ordered them to be slaughtered and plundered, and burnt the town."(1) Almost immediately afterwards the Punjab became independent of Delhi, and Núr Mahal was seized by the Ahlúwália Sikhs, and was held for the Kapúrthala Chief by Sirdár Kaur Singh and his descendants. It would seem as if before this the Talwan Rájpúts had taken possession of the town. They subsequently, on the final invasion of Ahmad Sháh, recovered the *sarai*, the siege and recapture of which by the Sikhs has been described in Chap. I, p. 34. The west gateway of this building has recently been restored at public expense, and is a remarkable specimen of oriental architecture; it is thus described by General Cunningham. (A. S. R., XIV., pp. 63—65).

"The *sarai* is 551 feet square outside, including the octagonal tower at the corners. The western gateway is a double storeyed building faced on the outside with red sand-stone from the Fatehpur Sikri quarries. The whole front is divided into panels ornamented with sculpture; but the relief is low and the workmanship coarse. There are angels and fairies, elephants and rhinoceroses, camels and horses, monkeys and peacocks, with men on horseback and archers on elephants. The sides of the gateway are in much better taste, the ornament being limited to foliated scroll-work with birds sitting on the branches. But even in this, the design is much better than the execution, as there is little relief. Over the entrance there is a long inscription.

"There was also a similar gateway on the eastern side, but this is now only a mass of ruin, and all the stone facing has disappeared. There was also an inscription over this gateway, which will be given presently, as a copy of it was fortunately preserved by one of the inhabitants.

"On the north side of the courtyard there is a *masjid*, and in the middle a fine well. On each side there are 32 rooms, each 10 feet 10 inches square, with a verandah in front. In each corner there were 3 rooms, one large and two small. The Emperor's apartment formed the centre block of the south side, three storeys in height. The rooms were highly finished, but all their beauty is now concealed under the prevailing whitewash. The main room was oblong in shape, with a half-octagon recess on two sides, similar to the large rooms in the corners of the *sarai*, one of which is shown in the accompanying plate.(2) From this description it will be seen that there was accommodation inside for about 100 people. But the great mass of imperial followers found their quarters outside in

(1) Mr. Barkley's notes. The same writer gives a legend of Núr Mahal in P. N. Q. for January 1885 (No. 376).
(2) See Plate XXI.

...n exterior court about 2,000 feet square, some of the walls of which were ...inted out to me in November 1838; all these have disappeared now.

"The *sarai* is said to have been built by Zakariya Khán, the Názim of ...e Subah of Jullundur, during the reign of Jahángír. His inscription, ...hich is cut in sunken letters on the right jamb of the west gateway, says ...thing about the *building* of the *sarai*, while the main inscription over the ...stern gateway distinctly states that the *sarai* was erected by the order ...f Núrjahán (*ba hukam Núrjahán Begam*). I suppose, therefore, that the ...tual work was superintended by Zakariya Khán of whom I can learn ...thing, but who appears from this inscription to have been an energetic ...an. This inscription consists of six short lines as follows:—

Akhaz ráhdári abwáb
Mamnúah bamújib amar Nawáb
Zakariya Khán Bahádur Názim
Subah muáf harkas az Faujdárán
Doábah bagirad, bar zanan
Talák, talák, talák.

"Taking payment from travellers is forbidden, the Nawáb Zakariya ...hán, Bahádur, Governor of the District, having exempted them. Should ...y Faujdár of the Doáb collect these dues, may his wives be divorced.'

"The expressive word *talák* three times repeated at the end of this ...scription, means 'divorce or repudiation,' and its threefold repetition by ...husband is said to be all that is necessary for a formal divorce. As this ...ord is engraved on the gateway of the Bádsháhi Sarai, I conclude that ...e rooms of the *sarai* were available for the use of travellers whenever ...e Emperor was not moving himself; or perhaps it was only the outer ...urt, which has now disappeared that was so appropriated.

"The inscription over the eastern gateway must have been put up ...fore that on the western gate, as it gives the earlier date of A. H. 1028 ...ly, whereas the latter gives the later date of A. H. 1030 in addition to ...at of 1028.

"The date is given in the last line, according to the *abjad* or numerical ...wers of the letters.

"*Abád shud za Núr Jahán Begam ain sarai.*"

"The whole inscription in five rhyming verses is as follows:—

OVER THE EAST OR DELHI GATE.

1. *Sháh-i-Jahán bádáur Jahángír bádsháh*
   Shánhínshah-i-zamín-o zamán sáya-i-Khudá
2. *Mámúr kard baske Jahán ra ba-adl-o-dád*
   tá-ásmán rasíd biná bar sar-i-biná
3. *Núr-i-Jahán ke hamdam-o-hamsáz khás aust*
   jarmúd ain sarai wasi-i-sipahar sá
4. *Chún ain biná-i khair ba rú-i-zamín nihád*
   bádá biná-i-umrash jáwed bar baká
5. *Tárikh ain, chún gasht múrattib baguft akal*
   abád shud za Núr Jahán Begam ain saráí.

1. During the reign of Jahángír Bádshah lord of the Universe King of kings of this world and his time, the shadow of God.

2. The fame of whose goodness and justice overspread the earth,
   Until it reached even the highest heavens above.
3. His wife and trusted companion, Núr Jahán,
   Commanded the erection of this sarai wide as the heavens.
4. When this fortunate building rose upon the face of the earth.
   May its walls last for ever and ever!
5. The date of its foundation wisdom found in the words
   "This Sarai was founded by Núr Jahán Begam."

"The inscription over the west gateway, which is in four rhyming verses, is as follows:—

OVER THE WEST OR LAHORE GATE.

1. *Ba-daur adl Jahángir Sháh Akbar Sháh*
   kih ásmán-o-zamin misl-au nádárad yád
2. *biná-i Núr Sará shud bá-khitah-Phalor*
   ba-hukam Núr Jahán Begam farishtah-nihád
3. *barái sál bináyash súkhan war-i-khúsh gúft*
   ke shud za Núr Jahán Begam ain Sarái ábád 1028
4. *chu, shud tamám khirad gúft bahar tárikhash*
   ba-shud za Núr Jahán Begam ain Sarái ábád 1030

1. During the just rule of Jahángir Sháh son of Akbar Sháh
   whose life neither heaven nor earth remembers.
2. The Núr Sarái was founded in the district of Phalor
   By command of the angel-like Núr Jahán Begam.
3. The date of its foundation the poet happily discovered
   'This Sarai was founded by Núr Jahán Begam' (1028).
4. The date of its completion wisdom found in the words
   'This Sarai was erected by Núr Jahán Begam' (1030).

"The last half line of this inscription gives the date of A. H. 1030 by merely adding the letter B to the seventh half line, thus changing *shud* to *bashud*, and adding 2 to the number. The words are arranged somewhat differently, the *ábád* being placed at the end of the line."

On the other side of the town from the *sarai* is the tomb of Fateh Ali Sháh built in 1071 H. (1660-01 A. D.). It belongs to Qázi Chanan Sháh of Núr Mahal. It is of no particular architectural interest and the religious aspects of the shrine and the fair held at it are dealt with in Chap. I, p. 145. For the well Ganga and the legend attaching thereto see pp. 133 and 134.

The Rest-house, which is fully furnished, is in the *sarai*, the royal bath having been turned to this use; also within the *sarai* are the Thána and Board Vernacular Middle School. There is a Dispensary and Post and Telegraph Office in the town.

The houses are built mostly of burnt brick. Núr Mahal does a considerable trade in grain and *gur*. *Gabrún* cloths are manufactured, but not to any notable extent.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 1578 S. dated 7th October 1885. Its rules of business will be found in the Punjab Gazette for March 1888, p. 288 of Part III (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 111, dated 16th

Núr Mahal.

March 1894, and the schedule, prescribed by Notn. No. 264, dated 21st July 1879, was revised in 1884, Notn. No. 47, dated 22nd January. Building bye-laws were sanctioned by Notn. No. 166, dated 7th March 1891, amending p. 1216 of Part III of 17th November 1887, and in the case of penal bye-laws the model rules were adopted (Ml. Manual, p. 449) by Notn. No. 1091 of 9th December 1891 with subsequent modifications sanctioned in Punjab Government Notns. Nos. 14, dated 3rd April 1902, and 454, dated 4th September 1901.

PHILLAUR TAHSIL.

Phillaur Tahsil.

Tahsil of the Jullundur District, Punjab, lying on the north bank of the Sutlej, between 30° 57′ and 31° 13′N. and 75° 31′ and 75° 58′ E., with an area of 298 square miles. Its population was 192,860 in 1901 as against 189,578 in 1891. Its head-quarters are at the town of Phillaur (6,986), and it also contains the towns of Núr Mahal (8,706) and the large village of Jandiala (6,620), with 222 other villages. The land revenue, including cesses, amounted, in 1902-03, to Rs 4,01,880.

PHILLAUR TOWN.

Phillaur Town.

Phillaur is a second class municipalty and Tahsil head-quarters (31° 1′ N. and 75° 48′ E.), situated on the right bank of the Sutlej, 27 miles south-east of Jullundur, on the Grand Trunk Road and North-Western Railway. Population, including Civil Lines (1901) 6,986, (3,851 males and 3,135 females). There are Police and Public Works Rest-houses furnished with crockery and kitchen utensils and a Railway Refreshment Room; also a *sarai* and camping ground.

Phillaur owes its origin to a Sanghera Jat, Phúl, who called the town after himself, "Phúlnagar." Subsequently the Nárú Rájpúts, under Ráe Shahr, whose territory extended from Mau to Selkíána, occupied it; and when his son, Ráe Rattan Pál abandoned Mau and settled at Phillaur, the Jats left. The Rájpúts also, at some period unknown, deserted the place. The modern town dates from the time of Sháh Jahán, at which time the site, then covered with ruins, was re-occupied, having been selected for the erection of a *sarai* on the Imperial line of road from Delhi to Lahore.[1] Of its earlier history nothing of interest is recorded. On the rise of the Sikhs to power, the place was seized by one Sudh Singh, Kakarah, who made it the capital of a considerable estate. The family became extinct in 1807, and the place then fell into the hands of Ranjít Singh, who recognized its importance as a frontier town commanding the most frequented ferry of the Sutlej.

Under his governor Mohkam Chand, a strong force of troops was usually stationed at Phillaur, and between 1809 and 1812 the *sarai* was converted into a fort by the addition of a *fausse-braye* ditch and bastions, as a reply to the British occupation of Ludhiána. The

(1) A brass seal was found on the parade ground near the fort having on one side the inscription "Muhammad Bahádur Shahzáda Bedár Bakhat, 1115. Ali Quli Khán fidwi 48." The other side is plain.

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Phillaur Town.

architect is said to have been an Italian engineer. In 1846, when the Sikh garrison was withdrawn, Chaudhri Kutb-ud-dín of Phillaur, father of Ghulám Nabi, the present *zaildár*, secured the keys of the fort, preserved it from plunder, and gave it up to Colonel Mackeson and Brigadier Wheeler when the British troops entered the Doáb. [1] In the same year after the battle of Aliwál a British cantonment was formed in the neighbourhood of the fort which continued to be occupied by native troops until 1857, when the detachment stationed there mutinied. The fort itself became an important artillery arsenal and magazine. The cantonment was not re-occupied after the Mutiny; the houses are now used, some by Railway employés, one by missionaries of the Ludhiána Mission, as rest-houses and for other and various purposes. The artillery and magazine were withdrawn in 1863 from the fort and a detachment of Native Infantry left as garrison. In 1891 this was withdrawn and the fort was handed over to the Police Department; and it is now occupied by the Police Training School (opened 1st January 1892) and the Central Bureau of the Criminal Identification Department, both under a senior Police Officer.

Near the Railway station are a *Bárahdari* and *Thákardwára*, erected by Diwán Mohkam Chand and a *Samádh* containing his ashes; Rám Singh of Phillaur has a *parwána* of Ranjít Singh, dated Sambat 1836, assigning Rs. 101 to his father Ghuláb Singh for reading the Granth, a sum to certain Bairágís for lighting lamps at the tomb, with other minor grants. The land is still *muáfi* to Rám Singh and the buildings are occupied by Siri Vaishnu Bairágís. Architecturally they are quite insignificant.

The bridge over the Sutlej was completed in 1870; it is 5,193 feet long, made of iron girders resting on 46 brick piers. There is no foot bridge but ferry trains are run daily.

Phillaur's chief commercial importance is as a timber *depôt*. The wood floated down the Sutlej and the Sirhind Canal is brought here by rail to be sold; that which comes down the Sutlej belongs to the Public Works Department and annual sales are held of the surplus stock. There is a grain market and a considerable trade in grain goes on, but there is little export by rail. Manufactures are confined to weaving, and the cloth made goes chiefly to Ludhiána.

Phillaur, besides being headquarters of the Tahsil, contains a Thána, Munsiff's Court, Post and Telegraph Office, Dispensary, Anglo-Vernacular Middle School and several indigenous schools. It is also the winter headquarters of the Deputy Conservator, Bashahr Forest Division, and an important changing station on the North-Western Railway. A Sub-Registrar resides here.

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(1) See letter No. 70, dated 10th February 1874, from D. G. Barkley, Esq., Deputy Commissioner, Jullundur, to the Commissioner and Superintendent, Jullundur Division. The Chaudhri was granted a pension of Rs. 300 per annum for his services.

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Phillaur Town.

The municipal boundaries were fixed by Punjab Govt. Notn No. 273, dated 12th April 1886. Its rules of business will be found in the Punjab Gazette for March 1888, p. 288 of Part III (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 200, dated 2nd May 1894, and the schedule, prescribed by Notn. No. 264, dated 21st July 1879. Building bye-laws were sanctioned by Notn. No. 166, dated 7th February 1891, amending p. 1216 of Part III of 17th November 1887, and penal bye-laws by No. 53, dated 4th February 1893 and No. 453, dated 4th September 1901.

RAHON.

Ráhon.

Ráhon is a second class municipality (31° 4′ N. and 76° 8′ E.) in the Nawáshahr Tahsil situated 5 miles from Nawáshahr on an unmetalled road. Population (1901) 8,651.(1) It is said to have been founded 2,000 years ago by Rája Rághab, who called it Rághupur, by which name it is still called in correspondence by Pandits. After that it came into the possession of Gujars, who were driven out by the Mahtons, who in their turn succumbed to the Ghorewáha Rájpúts, whose conquest of the country is put down as having occurred in the time of Shaháb-ud-dín Ghorí. Their leader, Ráná Rájpál, renamed the town "Ráhon," after a certain lady called "Ráho." In support of this derivation may be quoted the opinion entertained by some that, it is unlucky to speak of this town by its proper name, in the morning, when fasting. Till breakfast it is called "Zanána-shahr," or "Woman-town." In Akbar's time Ráhon was the capital of the Dárdhak *mahál*, and gave its name to one of the two *tarafs* into which the *mahál* was divided. In Aurangzeb's reign a brick fort was built here, the site of which is now partially occupied by the school and police station. The Rájpúts of Ráhon were Chaudhrís and men of much influence during Muhammadan rule. In 1759 A. D. Ráhon was seized by Tára Singh Ghaiba, the head of the Daláwála Confederacy, and remained in his possession till his death, when it was added to Ranjít Singh's dominions. It is evidently a very old town, and from its commanding situation on an eminence overlooking the low valley of the Sutlej, must have been a place of importance. It is now gradually decaying, partly because the Rájpúts no longer have the same means as formerly, and partly because it is off the line of rail and has no special trade or manufactures sufficiently important to enable it to compete with places commercially more favourably situated, and partly on account of its unhealthiness, which seems due to the large marsh in the low lands (*thalla*) just below the town. Fish are caught all the year round in this marsh, and wild fowl are abundant in the cold weather. Most of the houses are of burnt brick, but the wards of the Arains and Ráwats are mostly built of sun-dried bricks. Many houses are deserted. The streets are steep, and have to be paved to prevent their being destroyed by the scour of rain-water. Several fairs take place in the year, the more important of which have been already noticed on p. 144.

(1) 4,569 males and 4,082 females.

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Ráhon.

Ráhon contains a District Board Rest-house furnished with crockery and kitchen utensils. There is also an encamping ground. Other Government buildings are the Thána, Post Office, Dispensary and Anglo-Vernacular Middle School. There are the old tanks here of Surajkund and Panj-tirth, to the former of which an old Hindu temple is attached. There is also a modern tank adjoining the tombs (*samádhs*) of Tára Singh Ghaiba and his brave widow, which was constructed by his son Jhanda Singh. There is also an old *sarai*, said to have been built in the reign of Sháh Jahán (1627-58). There are 39 mosques and 24 temples.

Trade consists mostly in the export of saccharine produce, but is declining. There used to be many manufactories of drained sugar. As elsewhere in the district, however, imported refined sugar is taking the place of the local product, and the produce of the sugar-cane fields is more generally manufactured into *gur* by the cultivators themselves instead of being made over to the Khatri traders for conversion into refined sugar. *Gota*, narrow imitation gold and silver ribbon, is largely woven, and coarse country cloth is extensively made and exported to the upper Punjab, and even Kábul. *Ghátí*, a fine glazed cotton longcloth, used to be a staple article of Ráhon manufacture, but is scarcely made at all now. The chief townspeople are Rájpúts and Khatrís, and the two tribes are on very bad terms with each other. Their animosity occasionally shows itself in cow-killing and similar offences. The hereditary Kánúngos here were Gehí Khatrís.

The municipal boundaries were fixed by Punjab Govt. Notn. No. 273, dated 12th April 1886. Its rules of business will be found in the Punjab Gazette for March 1888, p. 288 of Part III (Ml. Manual, pp. 357-8). Octroi limits were defined by Punjab Govt. Notn. No. 111, dated 16th March 1894, and the schedule, prescribed by Notn. No. 264, dated 21st July 1879, was revised in 1884 and 1889 (Notn. Nos. 47 and 46, dated 22nd January and 12th January). Building bye-laws were sanctioned by Notn. No. 166, dated 7th February 1891, amending p. 1216 of Part III of 17th November 1887, and penal bye-laws by No. 19, dated 16th January 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 449).

Owing to the decline in trade and population the municipal finances at Ráhon are in an embarassed condition. The town is distinctly a decaying one.

RURKA KALAN.

Rurka Kalán.

Rurka Kalán is a large village (31° 7′ N. and 75° 42′ E.) situated in the interior of the Phillaur Tahsil. Population (1901) 6,034. It has an insignificant trade in sugar, and is otherwise unimportant. It possesses a primary school and there are three indigenous schools. Rurka Kalán had a municipality till the year 1874. Jandiála, Bilga and Rurka Kalán have an evil reputation for female infanticide.

SHAHKOT.

Sháhkot.

Sháhkot is a village in the west of Nakodar Tahsil, and head-quarters of a police station. It derives its name from the fact of

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having been founded by a Saiyad (or Sháh). An important branch of the Daláwála Confederacy took possession of it in Sikh times and built a mud fort. The family is still represented at Shahkot, and possesses revenue-free grants.

Shahkot.

TALWAN.

Talwan.

Talwan is a village in Phillaur Tahsil built on the uplands of the Sutlej. Population (1901) 5,334. Formerly the town was situated in the lowlands, and was destroyed by the river. According to popular tradition, it was held originally by Afgháns, who where expelled by Manj Rájpúts under Ráe Izzat, or Ráe Jít, who came from the other side of the Sutlej, and was given the Talwan territory for good service done to the Emperor Baber. The Manj Rájpúts appear to have exercised authority over a considerable tract of country till the downfall of the Mughal Empire, when Baghel Singh, of the Krora Singhia Confederacy, occupied Talwan and built a fort there. What he and other Sikh Chiefs left the Rájpút has taken, under his successors, by the Sindhánwála Sirdárs, and the Rájpút Chaudhrís were quite despoiled till the time of Sheikh Imám-ud-dín who, it is said, gave them Rs. 1,000 a year, in token of their proprietary right. They now receive five per cent. as seigniorage on the revenue of Talwan. The houses are mostly of burnt brick. Trade and manufactures are of no importance.

The pilgrimage to the shrine of Pír Banohi starts here.

APPENDIX A.

Weights and Measures.

Grain is bought and sold by weight. When an agriculturist speaks of a sér, he always means the local weight of that name, which is just two-fifths of the standard or *pakka* sér, and is consequently almost equal to ·84 of a pound. The usual sub-divisions of the sér, *viz.*, the *chittánk*, *adhpáo, páo, ádh sér* ($\frac{1}{16}$, $\frac{1}{8}$, $\frac{1}{4}$, and $\frac{1}{2}$ sér), as well as the multiples, *panjsiri, dhari, dhaun*, and *man* (5, 10, 20 and 40 sérs) are recognized. Agriculturists, among themselves, if the quantity of grain is large, employ an earthen measure, called *mep*, of a capacity varying from 24 to 36 standard sérs. For maize still in the cob a basket, called *tokra*, and made of twigs, is often used. It will hold from 40 to 48 standard sérs. Broken straw is measured by the *tangar*, a rope-net, with large meshes, about 5¼ feet square, and containing about 48 standard sérs. *Charri* straw is measured by a rope, which is called *rassa* or *dhú*, and is usually 10½ feet long. As much as this rope will encircle weighs approximately 72 standard sérs. A head-load of *charri* or other straw, which is as much as both arms can grasp, is called *bhari*. Maize stalks are often tied up in bundles, *púli*, weighing about 4 standard sers. Sugarcane juice is measured by the *jori*,* which consists of two earthen pots, *matti*, each containing about 24 to 36 standard sérs. In the bazaars the English yard of 36 inches is in use. But among the villagers, the *Akáli* yard (*gaz*) still prevails. It consists of *girah*, each of three finger breadths (*ungal*), and is about one-sixteenth longer than the English yard. In other cases the standard of height and length are the *háth* and *karam*. The *háth* is as long as from the elbow to the tip of the middle finger, or about 18 inches, and the *karam* is a double pace. The square measures of area are these :—

Measure—Grain.

Straw.

Cane-juice. Cloth.

Height and length, and area.

8 karams square ...	...	...	=	1 marla.
20 marlas ...	...	...	=	1 kanál.
8 kanáls ...	...	...	=	1 ghumáo.

In the Settlement measurements, the *karam* has been taken as 57½ inches long, which makes the *ghumáo* and *kanál*, respectively, ·759 and ·095 of an acre, and the *marla*, 22·96 square yards. In Appendix VIII tables are given showing the conversions of *ghumáos* and *bigahs* (the unit used at the Regular Settlement) into acres and *vice versâ*.

Measures of length.

57½ inches make	...	1 karam.

Measures of area, System No. 1.

1 square karam makes	...	1 sarsái.
9 sarsáis make	...	1 marla.
20 marlas make	...	1 kanál.
8 kanáls make	...	1 ghumáo.

Measures of area, System No. 2.

1 square gatha makes	...	1 biswánsi.
20 biswánsis make	...	1 biswa.
20 biswas make	...	1 bigha.

Measures of capacity.

5 rupees make	...	1 chittánk.
16 chhatánks make	...	1 sér.
40 sérs make	...	1 maund.

Measures of weight.

8 grains of *khash-khash* make	...	1 grain of rice.
8 grains of rice make		1 ratti.
8 rattis make	...	1 masha.
12 mashas make	...	1 tola.

* A *Jog* is the same as *Jori* but also means 2 pairs of bullocks at the cane-mills.

APENDIX B.

Specimens of wise saws and proverbial philosophy of the Jullundur District.

Collected by Mr. W. E. Purser, I.C.S.

Merits of Various Soils.

Note.—I give these verses as given to me. It is clear some of them are corrupted, the translation of one or two seems doubtful. W. E. Purser.

1. Bhon niáín te dhan gáen te ra'aiyat Ráín.
   Niáín land and *among* cattle cows, and cultivators Ráins.

This saying means that, among soils niáín (highly manured land) is desirable among cattle, cows, and among tenants, Aráíns. In one version a house in the middle of the village takes the place of cows.

2. Niáín, Gasrá zát síání ;
   Tibba, Rakar bahut namání ;
   Kálí, Kalar khasmán khání ;
   Rohí, Retli áp goání.
   Manured land and Gasra are good (lit. of a clever nature) ;
   Tibba and Rakar are very bad ;
   Kálí and Kalar destroy (devour) the owners ;
   Rohí and Retlí are good (pleasing).

3. Bhon Rohí ; talwár sarohi ; maihn lohí.
   Rohí land, a Sarohí sword ; a buffalo of a reddish-brown colour *are good.*

4. Maihn lohí ; zamín Rohí ;
   Bail naira ; Jat Khaira ;
   Kaprá loí ; na khumb hoí.
   A reddish-brown buffaloe ; Rohí land ;
   A bullock with one horn turned up, the other down ; a Khaira Jat ;
   As clothing a blanket, *for there will be* no *need of the* boiler *for it.*

The things mentioned are good. What is excellent in a *loi* is that it is never washed and so never goes into the washing-boiler.

5. Jat Khaira ; bail naíra ;
   Dhan gaí ; ra'aiyat Aráin ;
   Minh loí ; zamin Rohí ;
   A Khaira Jat, a bullock with one horn turned up and the other down.
   Among cattle, a cow, cultivators, Aráíns ;
   In rain a blanket ; Rohi land.
   All these are good and desirable.

6. Mainh lohí ; zamín Rohí ;
   Retá báhán ; bail saláhán ;
   Mínan lagán te thutha dahán.
   A reddish brown buffalo *and* Rohí land *are good ;*
   Cultivating Reta *and* praising a bullock *are bad ;*
   To weigh and hold a platter forward for *alms.*

Lines 1 and 2 present contrasts. Line 3 shows the result of doing what is described in line 2, *i.e.*, when you come to weigh the produce of your husbandry the result is so poor, that you are driven to hold out a platter for alms. Praising a bullock means contenting yourself with praising it and not working it.

7. Rohí bhon; saput ghar; ghar satwantí nár;
   Turíán ute charhná; cháre surg sansár.
   Rohí land; a good son *in the* house; *in the* house an obedient wife;
   To ride horses; *these* four *make* heaven of earth.

This saying is the complement of the next.

8. Kalar khet; kaput ghar; ghar kulahní nár
   Turíán age chalná; cháre nark sansár.
   A saline field; a bad son in the house; in the house a bad tempered wife;
   To go before horses (*i.e.*, do running footman); *these* four *make* hell *of* earth.

This saying is the complement of the one next above.

9. Kalar khet; hal ukhrú; dhagge, bah bah ján;
   Nár kulahní; kaur gán; sabí shekhíán wisar ján.
   A saline field; a plough that does not penetrate the ground; bullocks that keep lying down *when working*;
   A quarrelsome woman; a bad tempered cow; all laudations are forgotten.

The man who has the things mentioned has nothing to brag about.

10. Kalar khet; nakábil put; ghar kulahní nár;
    Pare pásá, to bhí hárohár.
    A saline field; a worthless son; a bad-tempered wife *in the* house;
    If the winning-throw on the dice falls, it is still all loss, *when these exist.*

11. Kalar kheti; basínwín khetí;
    Howe karmá setí.
    A saline field; cultivating (or a crop) on the boundary;
    If there is any return, it will be by fate (good luck).

12. Kalar khetí; khúh basíma; múrakh bíj ganwáí;
    Je nar nár begání sewín, usnú 'akl na káí.
    Cultivating saline soil; *and at* a well on the border; the fool wasted his seed.
    The man who loves a strange woman, he has no sense.

13. Gillí, goha; sukkhí, lohá.
    Wet, cowdung; dry, iron.

Rarrí soil is always bad; when wet, it is as soft as cowdung, and when dry, as hard as iron, and in both cases difficult to work.

14. Rarrí bhon nikhándí; pání dendíán jal jal jándí;
    Na mính pawe ta khasmán nún khándí.
    Rarrí land is bad; *while* they are irrigating, it dries up;
    If rain does not fall, it devours (ruins) its owners.

15. Rabá merí márú khetí lagí aur gunáhán;
    Hon ái, kamláne lagí; kisnún kúk sunáwán.
    Oh, God, my unirrigated crop has dried up on account of my sins,

It was just ripening *when* it began to wither ; to whom shall I cry *if not to you !*

16. Bhon tibba ; dhup paí te tapdá jáe, mính páwe te libha ;
Jad tibba wále, báhunde, oh rází rází jonde ;
Bhar bhar muthíán bíj páonde.
Jad tibba wadhan jáonde, oh kúnjwángan kurláonde ;
Bhar bhar muthíáṇ, khih uráonde ;
Oh khálí gharán nún áonde.
Tibba (sandy) land ; when there is sunshine it burns ;
If there is rain ; it is soft and sticky.
When the owners of Tibba plough, they are delighted ;
They scatter seed in handfuls.
When the owners of Tibba come to reap, they cry like cranes ;
They throw handfuls of dust (into the air).
They go home empty-handed !

17. Kalar khúh ; basínwín khetí
Kadi ná hoon bati di tentí.
A brackish well ; cultivation on the boundary ;
32 will never become 33.

The produce of a brackish well and of fields on the boundary is so small that, there will not be even a profit equal to the difference between 32 and 33.

18. Kalar khúh ; basíma khetí.
Ján tole, tán man de tentí.
A brackish well ; cultivation on the boundary ;
When you weigh *the produce,* then, *in place* of a man *(40 sérs), you get* 33 *sers.*

19. Jisdá chale khál, usko ki karegá kál !
What can famine do to him who has an irrigating channel !

Shows the advantage of irrigated land as being secure against drought.

THE SUMMER RAINS.

20. Hár mahína barkhá hoí,
Hálí ghar ná rahndá koí ;
Sáwaní sárí jándí boí.
If there is rain in the month of Hár,
No ploughman stops at home ;
All the autumn crop is sown.

Hár extends from the middle of June to middle of July.

21. " Hár anherí ashtmì badlon nikle chánd."
Dak khe ; " Sun, Bhadlí, gadhe ná kháwan an ! "
" If on the 8th day of the dark half of Hár the moon comes out from behind the clouds. "
Dak says : " Listen, Bhadlí, the asses won't eat the grain ! "

There will be such an abundance of grain that even asses will have more than they can eat. Dak is supposed to be a wise man of former days, and Bhadlí was his wife. Usually for them we have Bhat and Bhatní, the bard and female bard. In Rohtak, Saịde and Badhir take their places. Saide was a Pandit, and Badhli a Chúhrá (?) woman who waited on him. Dak is probably from Dakaut the name of a Brahman sub-division.

22. Sáwan mahine barkhá lagí ;
Kamádí uchchi ho ho phabbí ;

Lokí makkí bíjan lagí.
It began to rain in Sáwan ;
The sugarcane grew tall and looked well ;
The people began to sow maize.

23. Sáwan wagge purá, oh bhí burá ;
Jat bajáwe turá, oh bhí burá ;
Bráhman bhane chhurá, oh bhí burá.
In Sáwan if the east wind blows, that, too, is bad ;
If a Jat plays on a pipe, that, too, is bad ;
If a Brahman binds on a knife, that, too, is bad.

The east wind in Sáwan is said to cause the disease *tela;* a Jat who takes to playing on a pipe gives up working ; and a Brahman ought to respect animal life and not act like a butcher.

24. " Je sir bhijje Karkdá, Singhe bhijje pith, "
Bhat kahe : " Sun, Bhatni, samá lage sar bhikh ! "
" If the beginning is wet of Sáwan (Kark), if of Bhádon (Singhe) the end is wet."
The Bard says : " Hark, female bard, the harvest will be very good ! "

This saying is common all over the district with variations.

Thus in Nakodar instead of Bhat and Bhatni, we have Dak and Bhadlí. In Phillaur, the first line begins " charhde bhijje Kakar ; " and in Nawashahr, the second line begins " keha puchhe jotishí " (what need to enquire of the astrologer). Bhádon is the month from the middle of August to middle of September. See next verse.

25. " Je sir bhijje Karkdá Singh taháyá já,"
Bhat kahe : " Sun, Bhatní, chúlíyán nír biká ! "
" If the beginning of Sáwan is wet, and Bhádon is dry (thirsty), "
The bard says : " Hark, female bard, water will sell by handfuls !"

Chúliyán means here as much as will go in the hollow of the hand. Nír means water. See preceding couplet.

26. Do pakke, tán bárán pakke ;
Do kachche, tán bárán kachche.
If two are perfect, then twelve are perfect ;
If two are imperfect, then twelve are imperfect.

This is a common saying. It implies that if the two rainy months, Sáwan and Bhádon are favourable the whole year will be favourable; and if bad, the year will be bad.

27. Sáwan gayá sukhá, te Bhádon kítí dayá ;
Sone dá gharáondí sí, rúpe dá bhí gayá.
Sáwan passed without rain, and Bhádon showed favour (rained) ;
Of gold *we had hoped* to have *ornaments* made ; *instead of this even the ornaments* of silver were lost (had to be parted with).

In Phillaur this couplet is given somewhat differently. The first line Sáwan, Bhádon sun gayá, Asúh kítí dayá ; " and this is more likely to be correct, for Asúh is the month after Bhádon, and extends from the middle of September to the middle of October ; and the popular saying is that, Sawan is the King, and Bhádon the Wazir or Prime Minister, and that if one or other is good, the country will get on pretty well ; but if both are bad it will be ruined. But " Bhádon showed favour " may be ironical.

28. Sáwan sun, Bhádon khushk, sath khálí khálí tát
Je karsán chábe, bína áondá háth.
If Sáwan is rainless and Bhádon dry, the stalk is empty, empty is the pod;
If the cultivator wished, he would not get back the seed *sown even.*

29. Bhádon mính na piá.
Telá lag kamádí giá.
Rain did not fall in Bhádon;
Tela attacked the sugarcane.

Tela is a disease caused by an insect. It attacks other crops besides sugarcane, and is popularly supposed to be due to want of sufficient rain.

30. Atham dá chalkoríá.
Anhondá bádal ghoríá.
If there is lightning at sunset.
Even if there are no clouds, the sky will become overcast.

31. Títar khambí badlí; ran maláí khá;
Oh barse, oh udle—khálí múl na já.
If the clouds *are like* partridge-wings; if a woman eats cream;
The former will rain, the latter will go to the bad—*this sign* is never empty (never fails).

This saying is current over great part of India. In Phillaur, the first line is given thus: *Pachhon wage san bad* (if the west wind blows with clouds), and the second line ends *kadí na birthá já* (never fails).

32. Títar khambi pae;
Páhdá puchhen kíún gae?
The clouds were like partridge-wings;
Why did you go to ask the Brahman *if it would rain.*

It was so certain to rain that there was no need to enquire.

33. "Shukr uthe badlí, rahe Saníchar chhá,"
Bhat kahe: "Sun, Bhatní, barse báj na já!"
"If clouds rise on Friday, and shade remains on Saturday" (*i.e.*, if Saturday remains cloudy).
The bard says: "Hark, female bard, it won't pass without raining!"

In Nakodar as usual, Dak and Bhadlí take the place of Bhat and Bhatní. *Chhá* may also mean "spread out," and refer to the clouds.

34. Mính paindíán, kál nahín;
Síáníán baithíán, wigár nahín.
If rain falls, there is no famine;
If wise experienced men sit *in council*, no injury occurs.

34 (*a*) Uth, jawánán, bakrí, chauthá gárirírbán!
Cháre mính na mangde, bháwen ujar jáe jahán!
The camel, the camel-thorn, the goat, and fourthly the carter;
These four do not want rain, even if the world be ruined *for want of it.*

35. Jangal mính paráhoná; dhar mính wich pahár;
Awan jáwan Manjkí; Dono hai wichkár.
In the Jangal country rain is a guest; the home of rain is in the hills;
When it (rain) is going and coming, the Manjkí *gets rain*; the Dona is in between.

In the Jangal country rain is rare. It is common in the hills. The Manjkí and Dona occupy intermediate positions. The Jangal is a tract of country chiefly in Fírozpur and Patiála to the south of the Sutlej. The Dona is the west of the Jullundur and Nakodar tahsíls; the Manjkí is the west of the Phillaur Tahsil and north-east of Nakodar.

WINTER RAINS.

36. Mính pía siál, kade na hosí kál,
If rain falls in the winter, there will be no famine.

37. Mính piá Díwálí, jehá phúsí, jehá hálí.
Jam pawe sárí; bowegí sewán wálí.
If it rains at the Díwálí, the sluggard and the ploughman are equal.
The whole crop will germinate; but that will be *really superior* that has been well ploughed.

Rain is so favourable at this time that, it is of little importance what exertion one makes, little or much, and yet good cultivation does not go unrewarded.

The Díwálí festival occurs on the day of the new moon of Katik.

The first line of this couplet is common everywhere with slight variations, but only Jullundur gives the second line.

38. Katak kiníá, sau din giníá.
If there is rain in Katak, count one hundred days.

If there is rain in Katak (Katik), no rain need be expected for one hundred days.

39. Katak dhúnde menglá bhulí phire ganwár;
Katak nún Sáwan kare, je bháwe Kartár.
The foolish villager goes about seeking rain in Katak;
If God pleases, he can make Katak Sáwan (*i.e*, turn the dry month Katak into the rainy month Sáwan).

This is a common saying in various forms. The Montgomery version is the fullest:—

"Bhulí phire ganwár jo Kattíon mánge menglá," says one contemptuously; to whom replies another:
Bhul íphire ganwár jo báre bándhe Rab de:
Je bháwe Kartár, tá Kattian Sáwan cháh kare.

The second line means—The foolish villager goes about shutting up the doors of God.

40. Je mính na pae Lohrí, Hárí howegí thorí.
If it does not rain at the Lohrí, the spring harvest will be poor.

The Lohrí festival occurs about January 11th (Mágh 1st).

41. Barse Phagan, dún chauaggan.
If it rains in Phagan, twofold *will become* fourfold.

Phagan is the month extending from the middle of February to the middle of March.

42. Mính piá Chet, na ghar na khet.
If rain falls in Chet, *it is of use* neither to the house nor field.

Refers to end of Chet (Middle of March to middle of April).

Nawashahr has *Buthá Chet, na khal na khet,* where *khal* is a hole in which buffaloes wallow. Nakodar gives Jeth (middle of May to middle of June) for Chet, and this is more sensible, perhaps Phillaur gives "*Wariá*

Chet, na mewe khal na khet." If it rains in Chet, neither the threshing floor nor the field will hold the crops, *they will be so abundant*. If seems a case of doctors differing.

43. Mính piá Chet, kanak sawáí khet.
If rain falls in Chet, wheat increases by one-fourth in the field.

Refers to beginning of Chet.

44. Mính piá pichhárí, Hárí howe márí.
Bíjí Poh, tá hathíñ khoh.
If rain falls late, the spring harvest will be bad.
If *wheat* is sown in Poh, pluck it up with the hands.

The produce will be so small, there will be no need of a sickle.

45. Poh pahola jar kare, Sáwan kare ujár ;
" Kantá, dhagge bechle, bagí pahola wá ! "
In Poh the south wind causes clouds, in Sáwan it causes ruin,
" Oh, husband, sell your bullocks, the south wind has begun to blow ! "

Poh extends from the middle of December to the middle of January.

FROST IN ITS RELATION TO AGRICULTURE.

46. Kanak kamádí, sarson Maghar tán Phagan sardí máre jar son ;
Bárish pawe tán rahe bahál, nahín tán malik núu kare kangál.
From Maghar to Phagan *excessive* cold destroys from the root wheat, sugarcane and rape-seed ;
If rain falls, they remain safe, if not the owner is reduced to poverty.

Maghar extends from middle of November to middle of December. Phagan must mean up to the month of Phagan, as there is no cold in Phagan itself.

47. Kamádí nún ján pai gayá pálá, Sáhán kadh liyá dawálá ;
Jat jáke mangdá hálá, Khatrí kardá tálbitála.
When frost has attacked the sugarcane, the money-lenders become bankrupt (*i.e.*, refuse advances) ;
The Jat goes and wants *to borrow* the revenue, the Khatrí (money-lender) keeps putting him off.

48. Dhúnd paí siál, tán márá paíndá mál ;
Kúngí lagdi kanakán nál ; kheti kade na howe babál.
If there is a fog in the winter, the cane-juice is bad ;
Rust attacks the wheat ; the crop will never remain sound.

SUN IN ITS RELATION TO AGRICULTURE.

49. Ráh rahe, tán gáh gahe.
Travelling ceases and threshing begins.

That is, when the hot sunshine of Jeth (middle of May to middle of June) begins.

50. Bhádon máryá, Jat fakir.
When *the sunshine* of Bhádon strikes, the Jat *becomes a* fakir.

The sunshine is so strong, and causes so much distress that even the Jat ceases to work.

51. Dhúpán lagan, tán, kanakán pakkan.
When sunshine falls *on it*, wheat ripens.

52. Jeth mahínen paundí dhup;
Jándí munjrán, ho kamádí suk.
In the month of Jeth sunshine falls;
The sugarcane becomes dry like the sheathing leaves of *sarr* grass.

53. At na bhalá mengla, at na bhalí dhup;
At na bhalá bolna, at na bhalí chup.
Too much rain is not good, too much sunshine is not good;
It is not good to talk too much, it is not good to be too silent.

54. Lage Mekh, harí na dekh.
When the sun is in the Ram, you won't see anything green.

The crops are off the ground and everything is burnt up.

55. Sáwan lore menglá; Dhobí lore dhup;
Bhatán lore bolná; Sahdhán lore chup.
In Sáwan rain is wanted; the washerman wants sunshine;
It is necessary for bards to talk, and for devotees to remain silent.

56. Dhúp pare, to phalla phalle.
If there is sunshine, then one threshing-frame *should become several* threshing-frames.

Work should go on vigorously.

57. Dhúp changeri Asú, Kutte;
Iho mahíne dhúp de change khetí nún.
Jiún Sáwan minh bhalera, íh dhúp bhalerí hún.
Sunshine is good in Asú and Katik;
These months, if sunshiny, are good for the crops:
As in Sáwan rain is good, so the sunshine is good now.

NECESSITY FOR REPEATED PLOUGHING.

58. Sathín sewin gájrán, sau sewín kamád;
Jiún jiún wáhíye kanak nún, tíún tíún áwe sawád.
Sixty ploughings for carrots, one hundred ploughings for sugarcane;
According to the extent you plough wheat, is the profit. (*Sawád* means relish, taste).

59. Sau sewin, tán ik sohága.
A hundred ploughings and one rolling.

One rolling of the ground goes to a hundred ploughings.

60. Kismat háre, wáh na háre.
If fortune abandons *you,* do not abandon cultivation.

61. Jal kí márí ho, yá hal kí (márí ?) ho.
Successful farming depends either on rain or the plough (*i. e.*, repeated ploughings).

62. Buhwán na bahíán batte; mahíán khal rahíán;
Kant na puchhí bát—tíne aiún rahíán.
If the fields are not ploughed at the proper time; if the buffaloes remain in the wallowing pits;
If the husband has not taken the opinion *of his wife*—all three remain so (*i. e.*, useless).

63. Watte bhon na wáhíán; ushir na chhiríán;
Bálí budh na sikhíán—tinon khur galán.
If they do not plough land when it is just properly damp: if they do not turn out cattle to graze in the morning;
If they do not teach a boy wisdom—all three are lost.

64. Síál sonán, Hár chándí, Sáwan sánwín.
In the cold weather golden, in Hár of silver, in Sáwan equal.

Ploughing in the cold weather results in splendid crops; ploughing in Hár gives good crops; ploughing in Sáwan gives back just the seed sown.

MANURING.

65. Pá rúrí, khá chúrí:
Páwe dher, waddhe dher.
Put down manure, eat *chúrí*:
If he puts down a heap of manure, he will reap a great quantity *of the crops sown.*

Chúrí consists of crumbled bread, sugar and clarified butter, and stands for good cheer, which one can enjoy if one manures one's crop.

66. Kanak, kamádí, challíán te hor khetí kul,
Rúrí bájh na hundián: tun na jáín bhul.
Wheat, sugarcane and maize, and every other crop,
Come to nothing without manure: don't forget this,

67. Dher níáín, pání dháín;
Jitná páen, utná kháen.
Manure in the manured field, water in rice;
The more one puts, the more one gains.

68. Kúrá changá khetíán, jíún ádmián nú gheo;
Nál kure de khetíán howan ek te do.
Manure is good for the crops as clarified butter for human beings;
With manure crops become one and two (*i.e.*, are doubled).

SOWING AND SELECTION OF SEED.

69. Kanak, kamádí sangni, tánwín, tánwín kangní.
Sow wheat and sugarcane close together, kangní scattered.

70. Kanak, kamádí sangni, dang-o-dáng kapáh;
Lef di bukkal márke, chhalián wich dí já!
Sow wheat and sugarcane close together, cotton at the distance of a staff *from bush to bush.*
Having wrapped your quilt round you, go through maize.

The maize is to be sown so far apart, that the stalks will not be touched when you walk through them wrapped up in your quilt. This rule is here more honoured in the breach than in the observance, as maize is sown thick. Another version gives the first line thus:—

Dad charappe kangní, bút-o-bút kapáh.
Sow kangní as far apart, *each plant from the other,* as a frog jumps, cotton in bushes (*i. e.*, apart).

Kangní is hardly grown here at all so probably this couplet is a perversion of the one last preceding.

71. Katik dí dálí, Maghar dí pálí,
Bíjen Poh, tán hathen khob.
Sowing in Katik, attending to the crop in Maghar, *give good results.*
Let them sow in Poh, and pluck up by hand.

If sowing is delayed till Poh, the produce is scanty that it need not be reaped as usual, but may be plucked up by hand.

72. Katik Jat nún pai biyáhí;
Moí má bharoli páí.
In Katik the Jat had to sow;
He put his dead mother into the earthen receptacle for grain.

He was so busy he had not time to burn her as was proper.

73. Bíjía na wáhíá; gharam palla dáhiá.

He neither sowed nor ploughed; he immediately put down his sheet.

Spoken of a lazy agriculturist. He does nothing, and yet expects his sheet to be filled with grain.

74. Jo charhde Katik Hári bíjen, gharen anáj nán mewen;

Te Maghar Poh raláwan jahre, bhaire! pallíon hálá dewen.

If at the beginning of Katik they sow the spring crop, the houses will not hold the grain (*i.e.*, that will be produced, it will be so abundant):

And they who sow in Maghar and Poh, worthless ones! they will pay the revenue out of their own pocket (*i.e.*, not out of the crop, it will be so poor).

75. Agetá jár, pachhetí sathrí.

One plant sown early *is as good as* an armful sown late.

A stitch in time saves nine.

HARVESTING.

76. Mangal dátí, Budh bíáí.

Tuesday the sickle, Wednesday sowing.

Reaping should begin on Tuesday and sowing on Wednesday.

77. Lagí Hári, dekh kar garb gayá karsán.

Jhakar jhánjion je bache ghar áwe tán ján!

The spring crop formed; seeing it the cultivator got puffed up.

If it escapes the dust-storms and gets home, then be certain of it!

One must not count one's chickens before they are hatched. Jullundur has,—

Pakkí khetí dekh ke kíún bhulá karsán!

Jhakar jholá, wá, andherí, ghar áwe tán ján!

In Nawáshahr the couplet runs thus,—

Jamín khetí dekh ke, garb kítá karsán;

Jhakar jholá bahut hai, ghar áwe tá ján!

Jhakar jholá and *Jhakar jhanji* means a storm, *wá* is wind, and *andheri* a dust-storm.

PLOUGH CATTLE.

78. Mahgat púchhe pálíán; "Málik kháwan yá hálíán?"

The Mahgat asks the cow-boys: "Shall I devour my master or the ploughmen?"

A *Mahgat* is a bullock with a knotted tail. Its nefarious character is shown by the question.

79. Dhúngá howe pár, sáí deiye awár!

If the Dhúngá is on the other side *of a river*, give the earnest-money on this side!

A *Dhúngá* is a bullock with peculiarly curved horns. It is considered so excellent that it may be brought without near inspection. Another version has *Jhungá*, for *Dhungá*. The meaning is the same.

80. Ekput, naputtí; dobalde jog natutí.

One son, sonless; a yoke of two bullocks is bad.

A woman who has only one son is as if she had none. A yoke of two bullocks is weak. There ought to be three, so that one may rest while two work. For *natuti* one version has *nakutti* with the same meaning.

81. Sandhe nún gáh, mard nún chakkí, aurat nún ráh.
Threshing for a male buffalo, grinding (lit. the mill) for a man, and travelling for a woman.

These are all unsuitable.

82. Saude sár na jáne, tán donde khíre biháje !
If one is not acquainted with the art of dealing, let him buy *cattle* with two teeth or milk-teeth.

He is less likely to be cheated if he buys young cattle than if he buys old animals.

83. Saude sár na jáne, tán ruttaríán pahcháne !
If one is not acquainted with the art of dealing, let him recognize the seasons.

He ought to know at what seasons things are cheap and when dear.

84. Kaile, Kaple hath ná páen, do koh agede jáen !
Go two koss further on, but don't touch Kaple or Kaile bullocks.

Don't grudge some more trouble, but have nothing to say to such bullocks. A *Kaila* is said to be a red bullock with red eyes and white hair about the eyes. A *Kapla* is a black bullock. The Dictionary says *kaila* is grey.

85. Rajiá mainhán na chaldá hal ;
Rajiá Jat machánwe kal ;
Rají mainh na kháwe khal ;
Rajiá Khatri jáwe tal ;
Rajiá Brahmin paindá gal.
A male-buffalo, if in *too* good condition, will not plough ;
A Jat, *too* well off, makes an uproar ;
A female-buffalo, if in *too* good condition, won't eat her oil-cake ;
A Khatri well-off yields *in a dispute ;*
A Brahmin, if well-off, takes you by the throat.

86. Khetí nikíán motíán, khetí baldán jhotián.
His cultivation is successful who has in his family many, little and big ; *his* cultivation is successful who has many bullocks and buffaloes.

87. Bahlá merá khara, sulag !
Pura paigiá chugde wag ;
Rún ladán, tán jhárín kháhe ;
Lún ladán, tán páni bahe ;
Mahsúl bharán, te barkán dáhe—
Ohdá mul tiákal kahe !
My bullock with a white mark on its forehead is excellent and goes admirably in to the yoke !
Grazing with the herd, it got a sore on its neck ;
If I load it with cotton, it rubs against the bushes :
If I load it with salt, it sits down in the water ;
If I avoid the octroi, it begins to bellow aloud—
Let a third party tell its price !

The beginning is ironical. The meaning is that a bullock with a white mark in the forehead is worthless.

88. Landá dhaggá khará aráwe; sandh aráwe banhí;
Begáne put jo vich bahále, bhar bhar píndá channí;
Kamádí hor bijále ranne!
My tailless bullock stands and bellows; my buffalo is tied up and bellows;
The stranger's son whom I have put *at the sugar-mill*, is drinking the juice in cupfuls;
Oh wife, have more sugarcane sown!

This means that his cattle are starving and strangers are devouring his substance, so what benefit does he get from his crop. The last line is ironical.

MILCH CATTLE.

89. Mahs lohí, díhi salohi.
A buffalo of a reddish-brown colour and a good daughter *are* good things.

90. Donon lai na bhul tún, ghori, mainh surang,
Jíún jíún hon puráníán, tíún tíún kholan rang.
Don't forget when you buy both a mare and buffalo of a chestnut colour.
The older they grow, the more they will exhibit their *good* qualities.

91. Mainh pánje, ghar ánje; gán tije, Dumán dije.
When the buffalo has her fifth calf, take her home; when a cow has her third calf, give her to the *Dúm*.

A buffalo does not give milk well with her earlier calves, so one should not buy a buffalo till later on. A cow gives milk best with her first and second calves. Afterwards she is fit only to be given away. Dúm is the same as Mirási, the village genealogist.

92. Sing bánkí mainh sohe, kan bánkí ghoríá;
Much bánká mard sohe, nain bánki goríá.
A buffalo with good horns is charming, a mare with good ears;
A man with good moustaches is charming, a woman with good eyes!

This and the following verse go together. The second is the reply to the first.

93. Dúdh bánkí mainh sohe, chál bánkí ghoríá,
Bol bánká mard sohe, lájwantí goríá.
A buffalo that gives milk well is charming, *and* a mare whose paces are good;
A man whose speech is excellent is charming, *and* a modest woman.

Reply to preceding verse.

94. Gán choí kujre; na wasse na ujarhe.
He milked the cow into a *kujra*: he will neither be settled nor ruined.

A cow that gives so little milk that it goes into such a small vessel as a *kujra* is of no great value, but still is not quite useless.

95. Gán merí baggá ándá;
Máre chharíán bhanere bhándá;
Áp ná dewe, aurán da doble—
Ohdá mul tiákal bole!

My cow is *as beautiful as* a white egg;
She kicks and breaks the milking-vessel;
She gives no milk herself, and upsets that of others—
Let a third party fix her price!

96. Rakhan mainh, jamáwan dahín, bhar bhar pínde bát;
Bhede púchhe lagíán, na urár na pár.
They who keep a buffalo, make curds and drink *báts* full of butter-milk;
They who take hold of the tails of sheep (*i.e.*, depend on sheep) are neither on this side nor on that *of the river.*

A *bat* is a large brass vessel. The second line means that, he who depends on sheep is in middling circumstances, neither well off nor badly off.

97. Bhedán sath, hor paiyán bhath.
Sixty sheep, or let them fall into the oven.

If there are sixty sheep, there is a profit; if less, they give no profit, and may as well be destroyed.

98. Khángar bhed, sháhgird juláh, nafa náhín is málon;
Na oh rajke dúdh piláwe, na oh kadhe kálon!
A sheep about to run dry, a weaver as disciple, there is no profit from such;
The former will not give milk enough to satisfy *one*, the latter will not save one from famine!

The weaver earns so little that he cannot be of any real help when a famine arises.

99. Dekh, Jat dí 'akl gaí, mainh bech ke ghorí laí!
Dúdh pínon gayá, lid sitní paí!
Look, the Jat has lost his senses, he has sold his buffalo and bought a mare!
He has left drinking milk (*i.e.*, he has no milk to drink), he has to remove dung!

100. Dabbí mainh, bhed bhusli, te muchchan wálí ran—
I'h tínon ban koban.
A speckled (black and white) buffalo, an earth-coloured sheep, a woman with moustaches—
These three kinds are bad kinds.

GENERAL INDUSTRY.

101. Khetí khasmán sethi.
Agriculture is with (depends on the personal attention of) the owners (or masters).

The farmer must look after his business himself. This and the four following sayings are combined often in various ways.

102. Khetí khasm na jáwe, to kheti khasmán kháwe.
If the owner does not go to *and look after* his field (crop), his farming will devour (ruin) him.

103. Jis khetí men khasm na howe, wuh kheti khasmán nún kháwe.
The field (crop) in which the owner is not, that field (crop) will devour (ruin) the owner.

104. Parhattín wanj, sanehín khetí;
Kade na honde battíán de tenti.
Trading by agent, farming by a messenger;
32 will never become 33.

You must look after trade and farming yourself, otherwise there will not be as much profit as there is difference between 32 and 33.

105. Chet khasm khet; or {Charhíá / Adhá} Chet khasm khet.

In Chet the owner *should be in his* field; or {the beginning / at the middle} of Chet the owner *should be in his* field.

106. Khetí karo, ta hal joto; ádhí karo, ta sang raho;
Ghar baith puchhoge, ta bail deke chhutoge!
If you *wish to* cultivate, plough; if you are a partner, remain with *your partner*;
If you want to sit at home, you will escape *only* by giving up your bullocks (*i.e.*, you will lose everything).

107. Kar mazdúrí, kha chúrí!
Work and eat chúrí!

Work and you will be able to afford dainty food as *chúri* (crumbled bread, sugar and clarified butter).

108. Gole hoke kamáiye, te bibe banke kháiye!
Be servants and earn, and become well-to-do persons and eat!
Work hard as servants do and earn your money, then enjoy it like gentlemen.

109. Jis ká kám, usí ko sáje; aur kare, te díngí báje.
The work suits him whose business it is; if another does it he plays out of time (crookedly).

Let the cobbler stick to his last.

110. Uttam khetí; madh bopár;
Nikhid chákari; bhík nadár;
The best is agriculture; trade *occupies* a middle position;
Bad is service; begging is wretched!

111. Tawe, sohágá, iko wat.
For the griddle and clod crusher there is but one proper time.

If that time is missed, the bread and the crop will be spoilt.

112. Je tún is nún, mihnat karke, bíje áj dihárí,
Bhalke tere táín hosen bohal ate khalwáre.
If you labour and sow to-day,
To-morrow you will have heaps *of cut crops* and threshing-floors.

113. Dunyá khetí; ákhir setí, jo koí bíj kamáwe:
Soná rúpa paidá howe, khushíán karke kháwe!
The world is like farming; at the end each will reap (gain) what he has sown;
If gold and silver are produced, let him enjoy them with pleasure.

114. Jo kuchh bíjen sohí jame; jis ne wáh kamáí;
Tain kíún ápní khetí andar káhí dhab jamáe!
Whatever they sowed grew: each one gained (reaped) what he sowed:
Why did you grow *káhí* and *dhab* grass in your field!

Káhí and *dhab* are bad worthless grasses.

115. Khetí, pátí, bandagí, aur ghore ká tang;
Iho áp samáliyo, kitne mard ho sang.
Farming, trade, God's service and the girth of your horse;
Look after these yourself, no matter how many men are with you (you have)!

116. Sáwan, Bhádon phiran giráen;
Unhán nún, Rabá, pind na basáen!
They who go strolling about in Sáwan and Bhádon;
Oh, God, don't let them settle in the village!

CAREFUL EXPENDITURE.

117. Bhar kunálá chhándí : Phagan nahín sí jándí?
You filled the bowl full and sifted it: did you not know about Fhagan?

You were profuse in expenditure; did you not know that in Phagan (the month before the spring harvest) your store of food would run low?

118. Kháe dál, jihrí nibhe nál.
Eat dál (split pulse), which will not desert you.
You may eat dál for ever and not get tired of it, and it is cheap withal.

119. Sálná ghar gálna; dál nibhe nál.
To eat meat *is* to destroy the house; dál will not desert you.

See preceding couplet.

120. Kháwe más, howe nás;
Píwe sharáb, howe kharáb.
Eat meat, and destruction will ensue;
Drink spirits, and be ruined.

121. Na tappíye khúhá, na khelíye júá.
Do not jump backwards and forwards across a well, do not gamble!

122. Biáj badhe, gahná ghase.
Jhúngá kháníán, ghar kíúnkar base!
When interest increases and ornaments wear out,
Oh, destroyers of the house, how can the house remain prosperous!

123. Karz kadhá, gharáhyá gahná: Dúbe Sáh jinhándá lahná.
He borrowed and had ornaments made;
The money-lenders are ruined *in* whose debt *he is.*

KIND TREATMENT OF TENANTS AND PARTNERS.

124. Páhí nún satáwe ghar áondá rizk gawáwe!
He who oppresses his tenants, wastes (or loses) the supplies that were coming to him.

125. Páhí nún pái pháhí, tán aglí bhí gal gawáí.
If you entangle the tenant, then you destroy what was done before.

If you force a tenant to stay against his will, he destroys all the good he did before to your land (by his slovenly cultivation, &c.).

126. Málik je kare ri'áyat páhí,
Tán oh kardá changí wáhí.
If the landlord shows kindness to his tenant,
Then the latter will cultivate well.

127. Khetí kardá páhí so, jisdá málik sar par ho.
That tenant cultivates well, after whom the landlord looks.

128. Sánjhí dá tún hakk pahchán, apne nálon changá ján !
Acknowledge the just right of your partner ;
Consider him better than yourself !

129. Sánjh changerí challe íún : jíún jánen, tún challín níún !
Partnership gets on well in this way ; as far as you know how to, go humbly !

Don't be haughty if you want your partnership to be a success.

130. Sánjhí changá nahín oh, chorí chhíne, kháwe khoh !
He is not a good partner, who steals and takes by force !

131. Bhái bháe dá, nahín oh jo howe dáe dá !
He is a brother who is one by (*i.e.* shows) affection, not he who is one by fraud (*i.e.*, who practises fraud).

132. Ran kupattí, 'umr barbád ; sánjhí kupattá, sál barbád !
If the wife is bad, one's whole life is ruined ; if the partner is bad, one is ruined for a year.

133. Sánjhí adhyá, bahrá badhyá.
A partner whose share is one-half and a brisk bullock *are desirable.*

134. Ghar pátá, rizk dá ghátá.
Dissension in the house, loss of livelihood.

If associates fall out, their means fall off.

135. Sharík múá, tán bihrá moklá.
The partner has died, and so there is room in the courtyard.

The congratulation of an evil-minded man.

RELATIONS WITH MONEY-LENDERS.

136. Khet piájí, dam biájí.
A field full of *the weed called* piájí, and a loan (money) at interest *are bad.*

137. Maghar, Poh khet piájí ;
Dáne údbár, te dam biájí ;
Us Jat di hotí kharábí !
The Jat whose field is full of piáji in Maghar and Poh,
Whose grain is borrowed, and money *for revenue* got at interest ;
The ruin of that Jat takes place !

138. Jat muhásil, Brahman Sháh (or Sáh),
Hákim Bánia—qahr Khudá !
Where a Jat is a estimator of crops for payment of revenue, and a Brahman is a money-lender,
And a Bánia is a ruler—the wrath of God *is on that place !*

139. Brahman Sáh nahín, dílá gáh nahín.
A Brahman is no *good as* a money-lender, nor is dílá any *good as* grass.

140. Yár-már Bánia, pahchán-már chor.
A Bánia robs his friend, a thief robs his acquaintance.

141. Banaj karnge Bánie, hor karnge rís.
Bánias do *really* trade, others only imitate trading.

Their trading is only a poor thing compared with that of Bánias.

142. Jattí bhenwe atí, tá Karár jharáwe wattí.
The female Jat wets the skein of thread,
In return the Karár puts a stone in the scale.
Both are cheats.

143. Jithe howe piár, othe na karie beopár.
Je karie beopár, na karie údhár.
Je karie údhár, tán deie wisár.
Don't have business transactions where there is friendship (with friends) ;
If you have business transactions, do not lend.
If you do lend, forget it (the debt).

144. Rogí dá khádá, aur karzáí dá kamáíá.
A sick man's food and a debtor's earnings *are alike.*

The food does the sick man no good, and the earnings do not benefit the debtor, as his creditors take them all.

145. Motá biáj Sháhúkárán khowe ;
Aurat nún khowe hánsí ;
Alas, nínd zamíndár nún khowe ;
Chor nún khowe khánsí.
Too great interest ruins the money-lenders ;
Laughing ruins the woman ;
Sloth and sleep ruin the cultivator ;
Coughing ruins the thief.

146. Burí bhúkh, na saukhá pálá ;
Bahá kubhá, na dekhe hálá.
Bad is hunger, nor pleasant is cold ;
When the revenue *is due* one cannot look to *whether one gets a good* price or bad price !

There is no time to haggle ; one must take what the dealer offers.

147. Dam deodhe, te jins dúní.
Money one and a half, and goods double.
In olden days if a money debt was incurred, the creditor never got more than the original debt and half as much again ; if the debt was of goods, not money, he got double at the most.

SPECIAL PROVERBS RELATING TO PARTICULAR CROPS INDICATING THEIR MERITS AND DEMERITS AND SPECIAL TREATMENT REQUIRED.

148. Barí khetí kamádí ; Gadhí lage tán hai barbádí ;
je lage, tán lage Bhádon. Jíún jánen, tún darín fasádon.
Sugarcane is the great crop ; if Gadhí attacks it, there is ruin ;
If it attacks it, let it attack it in Bhádon. As far as you are able avoid (be afraid of) quarrels.

Gadhi is an insect that attacks and injures sugarcane.

149. Gadhí wálí kamádí nálon changá hai sirwáhr ;
Phúkan de kam áondá, kaníán dí hai wár.
Sarr grass is better than sugarcane attacked by Gadhí ;
For it is of use for fuel, and a fence *is made* of *its* stalks.

For *gadhi* see preceding verse.

150. Senjí de wadh kamádí bíjí, andar warke saun.
If you have sown sugarcane in land from which senjí has been cut, you may go into your house and go to sleep.

You need not worry yourself about your crop. It is sure to be good *Senjí* is a fodder plant (*Melilotus parviflora*).

151. Put parháyá bhalá ; kamád piráyá bhalá.
To teach a son is good, to crush sugarcane is good.

152. Kúnj kamádí mahnán jekar rahan Baisákh.
If the Kúnj and sugarcane remain till Baisákh, it is a shame.

The *Kúnj* (cranes) ought to have migrated before Baisákh, and cane ought to have been all crushed before that month.

153. Buh puttín, buh mahná ; Buh mihín, re ghat.
Many sons, much disgrace ; much rain, little sweetness (in the cane sugar produced).

154. Kapáh na godí chupattí.
Tán chugan kíún ai, kupattí !
You did not weed out the chupattí,
Then what use is your coming to pick the cotton, worthless woman !

Chupattí is a weed that grows in cotton fields. If not removed, it injures the crop.

The meaning is that, without weeding there will be nothing to pick.

155. Chhalíán nún tún god ke mundhí jungí ghat ;
Gath changí lag jáńgí ; íh jánín tún matt !
Having loosened the soil about the roots of the maize apply manure to the roots ;
The joints will then form well ; do you recognise this wise council !

156. Agath maki nún burí balá,
Bhan torke kare faná ;
Ithon bachdí haige tán,
Pandrah bís Sáwan bíjen tán.
Agath is a sad calamity for maize,
It breaks it and destroys it ;
It (maize) will escape from it then,
If *the farmers* sow it from the 15th to the 20th of Sáwan.

Agath is a star that rises about the end of the rains. Also a storm of wind that often closes the rainy season—a sort of equinoctial gale. The proper dates for sowing, of course, vary with the locality ; some say the proper time is from the 20th to the 25th of Sáwan.

157. Sathí pakke sathí dinín, je minh pawe athín dinín.
Sathí ripens in sixty days, if rain falls every eight days.

Sathí is a kind of rice. For another version, see page 123.

158. Asú Katik pachhon wage, mothán mahán nún phal phúl lage ;
Asú Katik pura wage, mothán mahán nún phúl phal ghat lage.
If in Asú and Katik the wind blows from the west, the grain and flowers of *moth* and *mash* will be abundant,
If in Asú and Katik the wind blows from the east, the flowers *and* grain of *moth* and *mash* will be scanty.

159. Páre jihri kangní, thikaríán wich piáz.
Kangní *grows in land where the plough has* made furrows *and left other* places untouched :
Onions *grow among* potsherds.

160. Mánh birle, til sanghne; mainháu jáe kat,
Núhán kurián jamián—cháre chaur chapat.
When másh grows sparsely and sesamum thick, and a buffalo drops a male-calf,
And daughters-in-law give birth to girls—all four cases are bad.

161. Páwín phalí, jo kare bhalí.
If he gives the pods, he does well.

Refers to dry móth plants (gharar), which should not be fed to horses without the pods and grain.

162. Kanak birlí, til sanghne, khet nadí de sahn !
Dhí anhín, put kamlá, sabje lage dhan.
Thin wheat, thick sesamum, a field on the edge of a stream,
A blind daughter, an idiot son, *with these* wealth quickly goes.

The floods destroy the crops on the edge of the stream. A large dowry has to be paid with a blind girl.

163. Kanak Katik dá, put Jatti dá.
Wheat sown in Katik, and the son *born* of a Jat woman *are to be esteemed highly.*

164. Poh sathrí, Mágh bharí,
Phagan jahi charí na charí,
A small bundle in Poh, a large bundle in Mágh,
In Phagan it is the same whether you give *wheat* as fodder or not.

Refers to the manner of using wheat as fodder.

165. Jau pakke tán dhol dhamakke.
When barley ripens, the drums beat.

There are many fairs at the time barley ripens.

166. Chaná Chet ghaná.
In Chet gram is abundant.

167. Anant Chaude nún bíje chhole,
Pare mính tán hon bhabole ;
Na pare mính, tán khasm dhartí pharole.
If gram is sown at Anant Chaudas,
And rain falls, it will become like the *bhabola ;*
If rain does not fall, the owner will scrape up the earth (*i.e.*, in search of his plants, which will have come to nothing).

Anant Chaudas is the 14th day of the moon's increase in the lunar month Bhádon.

The *bhabola* is said to be a plant with large berries.

168. Pále pae kulkulán, phal máre sane phulán.
In the winter if there is lightning, it kills the grain with the flowers.

Refers to the gram crop.

MISCELLANEOUS SAYINGS.

169. Jat, dhat, aur bakrá, chauthí bidwá nár ;
Ih cháre bhukhe bhale ; rajje karan bigár.
A Jat, a bull, a he-goat, and the fourth a widow ;
These four are best hungry, if satisfied, they do mischief.

170. Báhi Jat dí, bází Nat dí.
Cultivation is the business of the Jat, and tumbling of the Nat.

171. Pattan Meon na chherie, hattí wich Karár ;
Bane Jat ná chherie ; bhan sette buthár !
Don't provoke the Meo at the ferry ; *nor* the Karár in his shop,
Don't provoke the Jat in his field ; he will break your head.

172. Kukar, kán, Kambo kabíla páldá ;
Jat, mainhán, sansar kabila gáldá.
The cock, the crow, the Kambo nourish their family ;
The Jat, male buffalo and alligator destroy their family.

173. Jat mittar, tán hath chhittar.
A Jat is a friend as long as there is a stick in hand.

A Jat is friendly only as long as he is afraid of you.

174. Jat piláe lasí, tán gal wich páe rassí.
If a Jat gives you butter-milk, he will put a rope round your neck.

For the most trifling service he will demand the most excessive return.

175. Jat nún gun nahín, wattí nún ghun nahín.
There is no merit in a Jat, there is no weevil in a stone.

176. "Sakhio, Sáwan garjíá, merátbarthar kamíá jí !"
"Us ko Sáwan kyá kare, jis ghar bail na bí !"
"Oh, kinswoman, Sáwan has thundered, my heart has throbbed and palpitated with joy !"
"What can Sáwan do for him, who has neither bullock nor seed in his house !"

The second line is a reply to the first. Sáwan means the rains. Sáwan has thundered, simply means the rains have begun. Somewhat similar verses are current in Montgomery. There is a whole tragedy in them.

177. Kanakán pakkíán ghar káchú áe ;
"Na ghar dhola, ná dhole de jáe ;
Márí khetí, dam dene áe !"
The wheat was ripe, the tax gatherer came to the house ;
"I have no husband in the house, nor husband's sons ;
"The crop is bad, the money has to be paid !"

178. Khetí bíjí khán nún, khetí ái khán ;
Lar phar liyá ghut ke, ghar na dendí ján !
The crop was sown for food, the crop has devoured me ;
It has seized the end of *my* sheet firmly and won't let *me* go home !

The expenses of cultivation have to be met even if the crop is a failure and these ruin the farmer in such case.

APPENDIX C.

GLOSSARY.

This Glossary contains words found in the Gazetteer and not always explained where they occur; also a few words occurring only once and not commonly known. Besides these there are some terms, principally agricultural, which are not in the Gazetteer and seem current only in the district or its vicinity.

Vernacular.	English.
Abí	Land kept moist by percolation or irrigated by basket.
Achâraj	A Brahmin who performs obsequies.
Adoad	Separated.
Adyalí	Shepherd, goat-herd.
Agath	A wind-storm at the end of the rains.
Alsí	Linseed.
Ao hilke	Quick! Come quick!
Asú	Name of a month.
Awat	A "bee."
Badh	Stubble, a system of husbandry.
Baigwain wáhí	Cultivating each the other's land.
Baí (Pahi)	A wide lane.
Bájh	Ploughed land.
Bal	A dispute, quarrel.
Báradarí	A kind of house.
Báráni	Dependent on rain.
Barota	A seed-cutting of sugarcane.
Bast balewa	Property, chattels.
Bahna	Grass ropes lining unbricked wells.
Belna	A sugar-mill.
Berí	A tree.
Beri	A boat on the Sutlej.
Bet	Lowlands.
Bhadwáí	A cow that calves in Bhádon.
Bháíáchára	A form of village tenure.
Bhayá	Equal.
Bhiyálí	A partner.
Bhoor (Bhúr)	Sandy soil.
Bhugal	A blanket.
Bigah	A measure of area.
Bíjar	A method of sowing rice.
Bírá	Equal.
Baisákh	Name of a month.
Biyáhí	A fee paid at seed-time.
Bor	A tree.
Bulla	A cold wind in February or March.
Butí	Going on a message or errand.
Cháhá	Earth put on the roof of a house.
Cháhí	Irrigated (properly from wells only).
Chamb	A marsh, kind of soil.
Chaprí	A pond.
Charrí	Great millet (*Holcus sorghum*).
Chaudhrí	A head revenue-payer, a title.
Chauk	A square of flour made at marriages.
Chaukídár	A village-watchman.
Chhal	A class of soil.
Chhamb	A kind of ploughing.
Chhatta	An irrigating basket.
Chattí	A tax on marriages.
Chhinj	A sacred wrestling-match.
Cho s.	A hill stream; sand torrent.
Dám	A coin.
Danda	A heap of straw.
Darer	Illness.
Darwája	A roofed gate-way of a village.
Dastúr	A district.
Dhá, Dháhá or Dháiá.	Uplands.
Dhak	A tree; name of a tract of country.
Dhanesarí	Beating.
Dhar	A long narrow heap of broken straw and grain.
Dharmarth	Alms, anything given in order to obtain merit.
Dharmsála	A monastery, alms house.
Dhinglí (Dhenklí).	A lever-well.
Dhuráí	A fee for putting a plough in order.
Dofaslí	Bearing two crops.
Dona	Name of a tract of country.
Doráchhí	A loam soil.
Dosála	Biennial.
Edán	In this manner.
Ekfaslí	Yielding one crop.
Ekojehá	Half-and-half, equal shares.
Fakír	A religious medicant, a devotee.
Farrásh	A tree.
Gahl (Gehal)	A side-path (blind-alley ?).
Garkau	Mud.
Ghag	A ravine.

Vernacular.	English.	Vernacular.	English.
Ghorgalá or Ghotgalá.	A sort of gate or barrier on a path.	Máhal... ...	The endless band of a Persian-wheel.
Got	A clan.	Mahal... ...	A sub-division of a Sirkár.
Granth ...	The Sikh Scriptures.	Malba... ...	A cash contribution to the common expenses of a village extra cesses.
Gugil	Bedlam.		
Gur	Concrete sugar.		
Gurdwára or Gurúdwárá.	A building erected in remembrance of a Gurú.	Málguzárí ...	Paying revenue.
Gurú	A spiritual teacher.	Málikána ...	Something paid to a land-owner in recognition of his proprietorship.
Hal	A kind of plough.	Malomalí ...	Force, violence.
Hálápatta ...	Government revenue.	Man	A measure of weight.
Hálon	A fodder crop.		
Hár	Name of a month.	Mand	Low-lying river land recently formed.
Hárá	Estimate of produce.		
Harnárí ...	Taking bullocks to the field with the plough attached to the yoke.	Mantar ...	An incantation, sacred formula.
		Márú	Unirrigated.
		Masar... ...	Lentils (*Ebuum lens*).
Harsála ...	Annual.	Másh	A pulse (*Phascolus radiatus*).
		Mat	A monastery.
Iláka	A tract of country.	Mep	A measure of capacity.
		Metha... ...	A fodder crop (*Trigonella Fœnum Gracium*).
Jágir	A revenue-free grant.		
Jágírdár ...	The holder of a jágír.	Minháí ...	Deduction from; exempt from payment of revenue.
Jálá	A water plant; first blade of wheat.		
		Mírásí... ...	A bard, genealogist.
Jálí	A shepherd, goat-herd.	Misl	A confederacy; file of papers.
Jeth	Name of a month.	Mochí	A shoemaker, cobbler.
Jhalka bhathí	A wedding ceremony.	Mokán ...	Mourning.
Jhallár ...	A Persian-wheel used elsewhere than at a well.	Moth	A pulse (*Phascolus aconitifolius*).
Jhand	A tree.	Muáfi	A revenue-free grant.
Jísánjhí ...	A partner who supplies labour but no cattle.	Mulla	Muhammadan priest, school-master.
Jotá	A spell at ploughing.	Múng, Múngí	A pulse (*Phaseolus mungo*).
		Múnj	The sheating petiole of the *sarr* plant.
Kaláwa ...	A double armful.		
Kanrkár ...	Smart, clever (used sarcastically).	Munna ...	A kind of plough.
Kánúngo ...	A superintendent of village accountants.	Naddí ...	A stream.
		Náíb	A deputy assistant.
Karand (Kand)	Same as *sikri* (q. v.).	Nazarána ...	Tribute, commutation-money.
Karewá ...	Widow-marriage.	Názim... ...	A Governor.
Kasár ...	Beard (of wheat, &c.).	Níáín	Highly-manured land.
Katik	Name of a month.	Nikhándá ...	Poor, without food.
Kerá	A method of sowing.	Núlín (Núrín)	A system of husbandry.
Khandá ...	A herd of buffaloes.	Nullah (Nala)	The bed of a stream.
Khárá	Brackish; a class of land.		
Kíkar	A tree.	Okarú ...	A method of ploughing.
Kos	A measure of distance.	Orá	A method of sowing.
Kuller (Kallar)	Two saline substances.		
Kunkar (Kankar)	Limestone nodules.	Pádhá... ...	A Brahmin learned in rites and ceremonies; a teacher.
Kunní ...	Round heap of broken straw and grains.	Páhal	An initiatory ceremony among Sikhs.
Láb	A method of sowing rice.		
Láhng	A pace.	Pahí	A road.
Láír	Same as Lab (q. v.).	Pailí	Cultivation.
Lákh	1,00,000.	Paláud ...	Area irrigated.
Lambardár ...	A village headman.	Paníri... ...	Seedlings.
Lángá	As much moth, másh, munji as a reaper cuts before putting it down.	Pár	The first ploughing.
		Parákhor ...	A hired agricultural labourer.
		Parganah ...	A sub-division of a *Sirkár*.
Ledá	A method of ploughing.	Parohit ...	A Hindu family priest.
		Parún ...	A sieve.
Mágh	Name of a month.	Pátí	A traveller.
Maghar ...	Ditto.	Patta	A deed granting favourable terms of assessment.

Vernacular.	English.
Pattídárí	A form of village-tenure.
Patwárí	A village accountant.
Phagan	Name of a month.
Phakka	Grain given to the village-menials when the winnowed grain is brought home from the threshing floor.
Phalla	A hurdle used in threshing.
Phánt	One turn or track of the clod crusher.
Pherá	A marriage ceremony; a fee to village menials at reaping time.
Phul	Ashes; remains of a burnt corpse.
Phuláhí	A tree.
Pilchí	A shrub.
Pindwalná	A wedding ceremony.
Pípal	A tree.
Pirtangar	A little grain remaining after division of the crop.
Poh	Name of a month.
Ráb	Concentrated cane-juice.
Ragal	A ragged worn-out blanket.
Rahl	A turn of the plough from where the furrow began to the same place back again.
Ralá	Weeding grass, &c., fed to cattle.
Rand	A road.
Rání	A queen lady; a title.
Ranj	Jungal waste land.
Rausli (Rouslí)	A loam soil.
Rot	A sacrificial cake.
Sádh	A devotee.
Sailába	Flooded by a river.
Sambat (Sammat).	Year, era.
Samgá	But, rather.
Sanad	A patent, deed of grant.
Sand	Tools, implements.
Sandar	A bullock that lies down in the middle of work.
Sand sanera	Property, chattels.
Sang	A company of pilgrims.
Sankalap	Devoted, consecrated.
Sann	False hemp (*Crotalaria juncea*).
Sinwín	A system of husbandry.
Sarái	An inn.
Sarhon or Sarsaf	Mustard (*Brassica campestris*).
Sarính	A tree.
Sarr	A grass.
Sath or Sathmál,	A place cattle collect.
Sathrí	As much of any crop with straw as both hands can grasp.
Sáwan	Name of a month.
Sawánk	A millet (*Oplismenus forementaceus*).
Senju	Irrigated.
Sepí	A village menial.
Ser	A measure of weight.
Síáúrí	A small portion of a crop set apart, before threshing, for charity.
Sihfaslí	Yielding three crops.
Sikrí	Upper crust of soil beaten hard by rain.
Sinjí	A fodder plant (*Melilotus parviflora*).
Sínjná	To irrigate.
Sirdár	A chief; a title.
Sirdární	A lady; a title.
Síris	A tree (same as Sarính).
Sirkár	A sub-division of a *Súba*.
Sirkí	Top of the sarr plant covered by the petiole (*munj*).
Síún	A single poughing.
Sowár	A trooper.
Sub	A small rope for tying bundles of straw, &c.
Súba	A province; a title.
Taluka	A division (of country).
Talukdár	A superior proprietor.
Talukdárí	A form of village tenure in which there are superior and sub-proprietors.
Tábartor	Immediately.
Tahsíl	A revenue sub-division.
Tahsíldár	An officer in charge of a *Tahsil*.
Takia	The dwelling of a *Fakir*; a house for travellers.
Tánbal	A flail for threshing maize.
Thah	A mound marking the site of a former village.
Thákurdwárá	A kind of temple.
Thálí	A tree.
Tháná	A police sub-division; a police station.
Tibba	A sandy soil.
Til	Sesamum.
Tinjan pándhár	The place women assemble to spin.
Tinkal	A famine of grass or fodder.
Tirak	A long narrow strip of land.
Toba	A pond.
Ubáran	A kind of ploughing.
Wadáí (Badáí)	Putting the cane-mill in order.
Wag	Herd of kine.
Wakhowakh	Separate.
Wal (Bal)	A rope, often of twisted leather.
Wat	Proper moisture for ploughing.
Wig	Exchange.
Zail	The jurisdiction of a zaildár; a sub-division of a village.
Zaildár	A rural notable.
Zamíndár	An agriculturist.
Zámíndárí	A form of village tenure in which all the land is owned by one person or in shares by several persons, who, as far as regards proprietorship, hold the land in common and undivided.

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Punjab standard sheets: Scale 1″=1 mile.—Nos. 234, 235, 236, 249.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, A.

Physical Aspects.

Boundaries and general configuration.

The Native State of Kapúrthala includes three detached pieces of territory, all of which lie in the Jullundur Doáb. Of these the main portion lies at the southern extremity of the Doáb, between 31° 9′ and 31° 49′ N. and 75° 5′ and 75° 41′ E., extending to the confluence of the Beás and Sutlej rivers. This portion of the State has an area of 510 square miles, and is 45 miles long from north-east to south-west, while its breadth varies from 7 to 20 miles. It is bounded on the north by the British District of Hoshiárpur, on the east by that of Jullundur, on the south by the Sutlej, and on the west by the Beás. The second largest portion of the State is the *iláqa* of Phagwára, which has an area of 118 square miles, and is surrounded by the Jullundur District on all sides, except the north-east, where it adjoins the District of Hoshiárpur. This *iláqa* was added to the State in 1806 by Sardár Fateh Singh. The third and smallest portion is the *iláqa* of Bhunga which has an area of only 24 square miles. This lies in the Hoshiárpur Tahsíl and District, and was added to the State by the same ruler in 1822. Thus the State has a total area of 652 square miles.

In addition to these territories the Rájá of Kapúrthala is also *jágírdár* of 34 villages in the Bári Doáb, of which 22 lie in Amritsar District and 12 in Lahore.[1] These villages

(1)

Number.	Villages in the Lahore District.	Revenue.	Number.	Villages in the Amritsar District.	Revenue.
1	Ahloki	323	1	Akbarpur	180
2	Waraij	433	2	Bharepur	425
3	Chah Biláshi Rám	63	3	Bhuna	131
4	Chah Naulakh	39	4	Bhojuwále	139
5	Sadhoki	958	5	Bhel	1,439
6	Toar	261	6	Jadhar	522
7	Ganj	230	7	Khan Chatra...	839
8	Núrpur Rám Kúau	130	8	Khan Razada	377
9	Halúki	1,473	9	Khowáspur	1,325
10	Búh	908	10	Dúndá	2,658
11	Búraj Bhola Singhwálá ..	140	11	Fatehabad	1,695
12	Búraj Dewa Singhwálá ..	254	12	Khila	192
13	Menepur	325	13	Ghugh	338
			14	Kadán	634
			15	Kanúwán	838
			16	Gondwál	610
			17	Miáne	82
			18	Balmore	571
			19	Manakdeki	201
			20	Fatehwál	868
			21	Garanth Garh	233
	Total ...	5,537		Total ...	14,307

CHAP. I, A.

Physical Aspects.

Boundaries and general configuration.

were assigned to the Rájá and his descendants in perpetuity in 1860. The Rájá moreover owns on *istamrári* tenure the *iláqas* of Baundi, Bithauli and Akauna in the Bahráich and Bára Banki Districts of Oudh, these having been conferred on Rájá Randhir Singh by the British Government in 1859. In 1872, Rájá Kharak Singh also purchased the Derpura *iláqa* in the Kheri District of Oudh, and in 1873 he further purchased that of Bhogpur in the Bijnor District.

Natural divisions.

The main portion of the State is comprised in the Bet or riverain tract of Tahsíls Sultánpur, Dhilwán and Bholta. Cultivation in these three Tahsíls is dependent on floods from the rivers, but if these fall short irrigation is carried on from wells. The *báráni* lands in these Tahsíls are entirely dependent on the rainfall and in times of drought yield but scanty crops. There are also large tracts of fallow, consisting mostly of *kallar* lands; a broad belt of *kallar* passes through Nadála and Dhilwán Tahsíls, up to the border of the Sultánpur Tahsíl, abutting on the Sutlej at Bhattipur. The *kallar* tracts are mostly used for grazing as they are unculturable, but if river-silt could be deposited on the soil it would probably become fertile.

The Kapúrthala Tahsíl is the least fertile in the State. It comprises a small extent of Bet land, but is mostly in the Duna tract, which is sandy and greatly dependent on a sufficient rainfall. Wells are common but they usually only irrigate from 5 to 10 *ghumaons*; the crops on the well lands are as a rule excellent The Bet lands in this Tahsíl are fertilized by the two Beins and generally yield good crops.

The Phagwára Tahsíl comprises portions of the Sirwál, Dhák and Manjki tracts. The former is watered by the *chos* or hill torrents and needs no well irrigation. The land is mostly *dofasli* and cultivation is easy. In the other two tracts cultivation is dependent on wells and not on the rainfall, the wells being numerous. Irrigation is also carried on from the *chos* by means of *jhalárs*.

The Bhunga *iláqa* is exceedingly fertile. Lying at the foot of the Siwálik hills, it is abundantly irrigated by the *chos*, and the land usually yields two crops. Mangoes grow well and form an important source of wealth.

Hills and streams.

Though the Sutlej and Beás form the southern and western boundaries of the State, neither of these great rivers actually traverses its territory. Both the Beins however intersect it; the White or Eastern Bein entering the Phagwára Tahsíl from the Garhshankar Tahsíl of Hoshiárpur and draining the village of Chahr, after which it enters the Jullundur District, and flows into the Sutlej. The Black or Western Bein enters the State from the Dasúya Tahsíl of Hoshiárpur, and after draining the *iláqas* of Bholath, Dhilwán, Kapúrthala and Sultánpur joins the Beás near Jamiwálá in the last mentioned tahsíl.

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History.

Geology. Flora.

The State lies entirely in the alluvium.

The principal trees found in the State are the *shisham* (Dalbergia sissu), *kikar* (Acacia Arabica) and *tút* (mulberry). *Bér* (Zizyphus jujuba) trees are not uncommon, and palm trees are found in the Sultánpur *iláqa*. *Dhák* (Butea frondosa) trees are only found in the Phagwára *iláqa*. Forest area is divided into ten tracts and the trees of each division are respectively felled every year and the timber is sold by auction. The trees grow again and can be felled again after another ten years.

Of the best grasses *dubh* abounds in almost every part of the country. *Dibh* and other grasses are found in poor land and *chambar*, in tracts affected by *reh*. *Dela* is found in swampy lands and *Káhi* on the river banks and in the Dúna tract.

The chief riverside plant is the *pilchhi*, the stalks of which are used instead of bamboo.

Wild animals.

Large game is rare. Rewards for killing wolves and snakes are offered, but at no fixed rates. Deer, pig, hares, &c., are found in the State forests which are preserved for shooting. Water-fowl frequent the banks of the Beins in the Bhúlána *chhamb*, which is preserved, and other rivers.

Climate.

The climate of Kapúrthala is good, but in seasons of heavy rainfall it becomes damp and malarious. The health of the capital has been greatly improved by the planting of the Napier-Sáhibwálá *rakh* north of the town. This was formerly a swamp, and eucalyptus trees were planted in it by Colonel Napier. The Phagwára *iláqa* is drier and healthier than that of the main portion of the State, and its people are more robust than those of other tracts.

Section B.—History.

The Ahlúwália family is said to have a remote connection with the ruling Rájpút house of Jaisalmír. The present Chief has contracted a marriage with a Rájpút lady of Kángra. His ancestor Sádhu Singh was an enterprising Zamíndár who, over 300 years ago, founded four villages near Lahore, which are still held by his descendants. From one of them, Ahlú, the family derives its territorial title of Ahlúwália.

Sardár Jasa Singh.

Sardár Jasa Singh was the real founder of the family. He was a contemporary of Nádir Sháh and of Ahmad Sháh, and took advantage of the troubled times in which he lived to annex territory on a large scale, and make himself by his intelligence and bravery the leading Sikh of his day. He was constantly at feud with the local Muhammadan Governors of Lahore, and was usually victorious, even when encountered in the open field. In 1748 he

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attacked and killed Salábat Khán, governor of Amritsar, seizing a large portion of the District; and five years later he extended his conquests to the edge of the Beás, defeating Adína Beg, governor of the Jullundur Doáb, and seizing *pargana* Fatehabád which is still held by the family. He next captured Sirhind and Diálpur, south of the Sutlej, giving a half share of the latter town to the Sodhís of Kartárpur. Thence he marched to Ferozepore and seized the *parganas* of Dogarán and Makhu, which were held by the Ahlúwália Chiefs until after the Sutlej Campaign. Hoshiárpur, Bhairog and Naraingarh fell to his sword in the same year; and Rai Ibráhím, the then Muhammadan Chief of Kapúrthala, only saved himself from destruction by becoming his feudatory. He then marched to Jhang, and tried conclusions with the Siál Sardár Ináyatullah, but there success deserted him, and he had to return unsuccessful. He failed also in an expedition to Gujránwála against Chart Singh Sukarchakia, grandfather of Mahárája Ranjít Singh, who beat him back upon Lahore with the loss of his guns and baggage.

Sardár Jasa Singh was undoubtedly the foremost Sikh leader north of the Sutlej in the middle of the 18th century, and the equal of any Chief south of that river. This position he maintained throughout his life, though his fortunes were constantly changing, and he was more than once on the verge of losing all he had acquired. Thus he was engaged on one occasion foraging south of the Jumna, when he was re-called to the Punjab by the return of Ahmad Sháh from Kábul, for the special purpose of administering punishment to the lawless Sikhs. A battle took place near Barnála (now in Patiála) south of the Sutlej, and the king gained a brilliant victory. The Sikhs were again badly beaten a few months later near Sirhind; and Jasa Singh and his brother Chiefs found themselves obliged to seek refuge in the Kángra hills. They, however, shortly afterwards revenged themselves by the capture and plunder of the strongly fortified town of Kasúr. Thence, under the leadership, as usual, of the brave Jasa Singh, they proceeded once more to the old battle-ground of Sirhind, a well-gnawed bone of contention between the Sikhs and Muhammadans. Zain Khán, the governor, and almost all his men were slain, and the place thoroughly plundered by the victorious soldiers of the Khálsa. Jasa Singh returned to Amritsar when the work was over, and, as a thank-offering, made a large contribution towards the re-building of the Sikh Temple which Ahmad Sháh had blown up, and constructed the Ahlúwália Bazar, which is to this day an architectural ornament to the sacred city. Jasa Singh was respected as much for his saintly and orthodox qualities as for his military abilities, which were remarkable. Rájá Amar Singh of Patiála and other Chiefs of renown were proud to accept the *pahal* or Sikh baptism from his hand; and no matter of religious importance came up for discussion concerning which his advice was not asked

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and generally followed. In short, he did more than any contemporary Sikh to consolidate the power of the Khálsa; and his death was a calamity which might have seriously affected the future of the new faith had not the gap been speedily filled by a leader still more able, though not more brave and beloved, the redoubtable Mahárája Ranjít Singh. Jasa Singh made Kapúrthala his capital.

Sardar Bhag Singh.

Sardar Fatéh Singh.

The Ahlúwália Sardárship passed to Jasa Singh's second cousin Bhág Singh, a man of very slight calibre. He did little to improve the fortunes of the family, and died at Kapúrthala in 1801, after ruling for 18 years. His son Fatéh Singh was in the beginning a fast friend of his ally and equal, the Mahárája Ranjít Singh; but he was rapidly outstripped in the race for power, and in the end found himself in the position of a feudatory of the Lahore government. He was at Amritsar with Ranjít Singh when the Mahrata Chief Jaswant Rao Holkár was driven north of the Sutlej by Lord Lake's pursuing army; and it was on his advice that the Mahárája was dissuaded from giving offence to the British by lending countenance to the fugitive prince. He and the Mahárája jointly signed the first treaty, dated 1st January, 1806, entered into by the British Government with the rulers of the trans-Sutlej. Thereunder the English agreed never to enter the territories of "the said chieftains," nor to form any plans for the seizure or sequestration of their possessions or property so long as they abstained from holding any friendly connection with our enemies and from committing any act of hostility against us. In this treaty both Ranjit Singh and Fatéh Singh were styled Sardárs. But they were never afterwards regarded as equals. Fatéh Singh was of a weak, yielding nature, and shrank from asserting his own dignity. He thus fell by degrees under the powerful spell of the Mahárája, who finally treated him as a mere vassal, commanding his services on every military adventure, and insisting upon his constant attendance at Lahore. Matters at length became intolerable even to the amiable Fatéh Singh, and in 1825 he fled across the Sutlej and took refuge at Jagráon, then under British protection, abandoning his estates in both Doábs to the Mahárája. There was no real cause for this rash step on the part of the Sardár, whose fears were apparently worked upon by the sudden advance of some of Ranjít Singh's regiments towards his border; and the Mahárája was probably surprised and annoyed when he found that his old friend had been driven into the arms of the English, whose Settlements up against his Sutlej boundary had for some years caused him genuine concern. But the Sardár had been so harried by Ranjít Singh's imperious ways that he felt he must at all hazards secure a guarantee of his possessions trans-Sutlej, such as had been accorded by the British to the Phulkián chiefs further south. This was, however, impossible, without coming to an open rupture with the Mahárája, and all that could be done was to take his cis-Sutlej estates under our protection and bring about a friendly reconciliation between the chiefs, which

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resulted in the restoration to the fugitive in 1827 of all he had abandoned. The cis-Sutlej territory was in any case secured to Fatéh Singh under the general agreement of 1809.

Raja Nihal Singh, A. D. 1837.

Sardár Fatéh Singh died in 1837, and was succeeded by his son Nihál Singh, in whose time occurred events of vital import to Kapúrthala. The early part of his rule was disturbed by constant quarrels with his brother Amar Singh, who, for some unexplained reason, considered himself his father's rightful heir.(1) Then came a time of sore trial to him in the outbreak of the war on the Sutlej. Sardár Nihál Singh wavered to the last, withholding assistance from the British when it would have been of the utmost value. His troops actually fought against us under their commander Haidar Ali, both at Aliwál and Baddowál; but for this hostile act the Sardár was not personally responsible, inasmuch as the soldiers broke away from his control, and murdered the Wazir who attempted to restrain them. His conduct generally was, however, condemned as weak and vacillating, for as a protected cis-Sutlej feudatory he was bound to place all his resources at our disposal, and in this he failed. At the end of the war the Sardár was confirmed in possession of his territories in the Jullundur Doáb, subject to an annual *nazrána* of Rs. 1,38,000 fixed in commutation of military service; but his estates south of the Sutlej, yielding a revenue of Rs. 5,65,000, were declared escheat to the British Government on account of his having failed to act up to his obligations under the treaty of 1809. The lesson was not lost upon the Sardár. In the Second Sikh War he did all in his power to retrieve his name, furnishing transport and supplies, and proving himself a loyal and active ally; and at the close of the campaign he was honoured with a visit from the Governor-General, Lord Dalhousie, who created him a Rájá in acknowledgment of his services. He died in 1852.

First Sikh War.

Second Sikh War.

Raja Randhir Singh, A. D. 1853.

Rájá Randhír Singh, who succeeded his father in 1853, had the same gentle and generous nature and, in addition, a vigour and energy of purpose which secured him a high place amongst the many good men who were on the British side in 1857. On the first news of the outbreak of the Mutiny the Rájá marched into Jullundur at the head of his men and helped to hold the Doáb, almost denuded of troops, until the fall of Delhi. The political effect of this active loyalty on the part of the leading Sikh Chief north of the Sutlej was of the utmost value; and the Rájá's able assistance was promptly acknowledged by the bestowal upon him of the honourable title of Raja-i-Rajgan in perpetuity, and by a reduction in the amount of his tribute payment. In 1858, the Punjab continuing quiet, Rájá Randhír Singh was permitted to lead a contingent of his soldiers to Oudh and take part in the pacification of the disturbed Districts. He remained in the field for ten months, and was

His Mutiny services

(1) This Sardár was drowned in the Rávi when on a looting excursion with Mahárájá Sher Singh.

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ngaged with the enemy in six general actions. He is said to have voided neither fatigue nor danger, remaining constantly at the head of his troops who fought at all times with conspicuous bravery, and earned for themselves the highest character for discipline and soldiery behaviour. For these great services the Rájá was rewarded with a grant on *istamrári* tenure of the two confiscated estates of Baundi and Bithauli, in the Baráich and Bára Banki Districts, now yielding a rental of Rs. 4,35,000. To his brother Sardár Bikram Singh, who had accompanied the Rájá to Oudh, and behaved throughout the campaign with great gallantry, was given a portion of the Akauna estate in Baráich, yielding Rs. 45,000 a year. This property was subsequently taken over by the Rájá in 1869, under an arbitration order of Sir Henry Davies, then Chief Commissioner of Oudh; Sardár Bikram Singh receiving instead lands in Bareily and Lakhimpur of the value of Rs. 5,50,000, which were paid for by the Kapúrthala State. The Rájá's Akauna property now yields a rental of Rs. 3,60,000, and is subject to a Government demand of Rs. 1,32,000.

His rewards.

Rájá Randhír Singh was harassed for many years by a painful dispute with his younger brothers, Sardár Bikram Singh and Suchet Singh, regarding the interpretation of a will made in their favour by Rájá Nihál Singh. It is only necessary here to state that the matter was finally settled in 1869 by the Secretary of State for India, and that these orders were carried out by giving to each of the younger brothers a life allowance of Rs. 60,000. It was at the same time laid down that a suitable provision should be made for their children on the death of the brothers.

The last and most highly prized privilege conferred upon Rájá Randhír Singh for the Mutiny services was that of adoption, granted under a *sanad* of Lord Canning, dated 31st March 1862. In 1864, the Rájá received the G. C. S. I., in public Darbár, at the hands of Lord Lawrence, who warmly complimented the gallant chief upon his well-deserved honour. The Rájá had for years been desirous of visiting England to assure Her late Majesty of his devotion to her crown and person. He had arranged to leave India early in 1870, and persisted in carrying out this intention, although suffering at the time from severe illness, but he had only proceeded as far as Aden when death overtook him. His remains were brought back to India, and cremated at Nasik, on the banks of the Godávri, where a handsome monument marks his resting place.

Raja Khara Singh, A. D. 1870.

His son Kharak Singh reigned for seven years. Nothing worthy of record happened in his time. Some time before his death the Rájá exhibited symptoms of mental weakness, and it was deemed advisable to place the management of the State in the hands of a Council composed of Mián Ghulám Jiláni, Diwán Rámjas and Diwán Baij Náth, officials; but the experiment was not success-

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ful, and in April 1875 Mr. (now Sir) Lepel Griffin was appointed Superintendent of the State. He was succeeded in February 1876 by Mr. (now Sir) Charles Rivaz. Rájá Kharak Singh died in 1877 leaving one son, Jagat Jít Singh, the present chief, who was born in 1872, and who was invested with the full powers of administration in November 1890. During his minority the State was administered by an officer of the Punjab Commission, assisted by a Council composed of the principal officials of the State. The Rájá's uncle, Rája Sir Harnám Singh, K.C.I.E., held the appointment of Manager of the estates in Oudh for some years. The revenues increased year by year, and a handsome surplus was accumulated during the minority of the Rájá.

During the Afghán War the Kapúrthala State furnished a contingent of 700 men, cavalry, artillery and infanty, for service beyond the British border. The force was employed on the Bannu frontier, and did good service under command of Sardár Nabi Bakhsh, C.I.E.

Raja Jagat Jit Singh.

His Highness the present Rájá, *Farzand-i-Dilband Rásikh-ul-itkád Daulat-i-Englishia Rájá-i-Rájgán Mahárájá Jagat Jít Singh Sáhib Bahádur* was born in 1872, five years before the death of Rájá Kharak Singh. Sir Henry Davies, the Lieutenant-Governor of the Punjab, paid a visit to the State on the occasion of His Highness' *nam karan,* or naming ceremony. The Rájá was educated by private tutors in the English, Sanskrit, Persian and Arabic, languages and also acquired a good knowledge of French. In 1883 the Rájá was betrothed to a daughter of Mián Ranjít Singh, a Goleria Rájpút of Kángra, and the marriage was celebrated with great pomp in 1886.

The Lieutenant Governor Sir Charles Aitchison, and representatives from various States, attended the festivities at Kapúrthala. In 1888 the Raja received the *pahul* at the hands of Sodhi Har Narain Singh. In 1890 the Duke of Clarence visited Kapúrthala, and in November of the same year the Rája was installed on the *gaddi* and invested with full powers by the British Government. His Honour the Lieutenant-Governor of the Punjab, Sir James Lyall, and other European and Native dignitaries, were present at the ceremony. His Highness, visited Europe for the first time in 1893, and published a book in English giving an account of his travels in Egypt, most of the Continental countries, and America. The Rája has since visited Europe several times. He has had the honour of dining with the late Queen-Empress Victoria more than once; and has also been received by other crowned heads of Europe.

In the year 1903 the Raja toured in [illegible] Java, and was entertained by the Mikado. His four sons are now being educated in Europe.

GENEALOGICAL TABLE OF THE AHLÚWÁLIA HOUSE OF KAPÚRTHALA.

1. MAHÁNÁWÁL JAISALJI.
2. SÁLBÁHAN.
3. CHANDAR.
4. UCHAL.
5. JAGPÁLJI.
6. DHOM.
7. PADMARTH.
8. BHÁN.
9. BHARÁPÁL.
10. UDHARAN.
11. CHANDARPAL.
12. RÁNÁ TULSI.
13. RÚP.
14. GAGGAR.
15. GAJRÁJ.
16. SARLHÚ.
17. SAINÁ SINGH.
18. BADHÁWA SINGH.
19. GANDA SINGH.
20. SÁDHU SINGH.
21. Gopál Singh.
22. Dewa Singh (Daya Singh).

- 23. Gurbakhsh Singh.
  - 24. Kirpál Singh.
    - 25. Ladha Singh.
      - 26. Sardár Bágh Singh, *d.* 1801.
        - 27. Sardár Fateh Singh, *d.* 1836.
          - 28. Rája Nihál Singh, *d.* 1852.
            - 29. Rájá Randhír Singh, *d.* 1870.
              - 30. Rájá Kharak Singh, *d.* 1877.
                - 31. RÁJA JAGAT JIT SINGH, *b.* 1872.
                  - 32. Tikka Param Jít Singh, Sáhib Bahádur, *b.* 18th March 1892.
                  - Kanwar Mahijít Singh Sáhib, *b.* 9th May 1893.
                  - Kanwar Amar Jít Singh Sáhib, *b.* 4th August 1893.
                  - Kanwar Karm Jit Singh Sáhib, *b.* 9th June 1896.
              - Rájá Harnám Singh, *b.* 1851.
                - Raghbir Singh, *b.* 1876.
                - Maháráj Singh, *b.* 1878.
                - Shamsher Singh, *b.* 1879.
                - Rájindar Singh, *d.* 1883.
                - Indarjít Singh, *b.* 1883.
                - Dalíp Singh, *b.* 1885.
            - Sardár Bikrama Singh, *d.* 1887.
              - Partab Singh, *b.* 1871.
              - Daljít Singh, *b.* 1879.
            - Kanwar Suchet Singh, *b.* 1837.
              - Ranjít Singh, *b.* 1883.
            - Daughter (married Sardár Diwán Singh of Makandpur), *d.* 1845.
              - Sardár Bhagat Singh, *b.* 1845.
                - Sardár Guláb Singh, *b.* 1861.
                  - Arjan Singh, *b.* 1879.
                  - Angad Singh, *b.* 1880.
                  - Rajeshar Singh, *b.* 1883.
                  - Triloki Singh, *b.* 1885.
          - Sardár Amar Singh, *d.* 1841.
- Sadar Singh.
  - Lál Singh.
    - Mahar Singh.
  - Mana Singh.
- Badar Singh, *d.* 1723.
  - Sardár Jasa Singh, *d.* 1783.

CHAP. I, C.

Section C.—Population.

Population.

Density. Table 6 of Part B.

Kapúrthala with 526 persons to the square mile stands first among the 16 Native States under the political control of the Punjab Government as regards density of population to area. The densities of the total population and that of the rural element, to the cultivated area, are 778 and 660, respectively, while the pressure of the rural population on the culturable area is 541 to the square mile.

Density by Tahsíls.

The population and density of each tahsíl is given in the margin, the density being that on total area. The most densely populated tract is the Tahsíl of Phagwára, the isolated block of State territory in the Jullundur District, which contains the large trade centre of Phagwára, its headquarters. Of the other four tahsíls situated along the eastern bank of the Beás, the northernmost, Bholath, has 490 persons to the square mile; as one goes south the congestion decreases until the density falls to 432 in Sultánpur, the southernmost tahsíl.

Tahsíl.	Population.	Density.
Phagwára ...	69,837	592
Bholath ...	62,270	490
Kapúrthala ...	57,314	474
Dhilwán ...	48,985	444
Sultánpur ...	75,945	432

Towns. Table 7 of Part B.

The State contains 6 towns and 597 villages. The population of the former is given in the margin. The capital Kapúrthala shows an increase of 10 per cent. since 1891, while Phagwára has a still larger increase, trade having been deflected there from Jullundur. The population of the remaining four towns is stationary. Only 15 per cent. of the State population live in the towns. The average population of the villages is 447.

Town.	Population (1901).
Kapúrthala ..	18,519
Phagwára ...	14,108
Sultánpur ...	9,004
Hadiábád ...	3,039
Shaikhopur ...	1,508
Dalha ...	1,342

Growth of population. Table 6 of Part B.

Table 6 of Part B shows the population of the State as it stood at the enumerations of 1881, 1891 and 1901. It has now a population of 314,351 as against 252,617 in 1881, an increase of 24·4 per cent. The great increase was in 1881-91, but since the latter year it has added 14,661 to its population, an increase of 4·8 per cent, as against 1·1 in the adjoining District of Jullundur, but it has only contributed 3,968 settlers to the Chenáb Colony whereas Jullundur sent over 56,000.

The increase in population has not by any means been uniform in the *different* tahsíls as the marginal table shows.

Tahsíls.	TOTAL POPULATION.			PERCENTAGE OF INCREASE OR DECREASE.	
	1881.	1891.	1901.	1891 to 1881.	1901 to 1891.
Total for the State ...	252,617	299,690	314,351	+18·6	+4·8
Kapúrthala	...	...	57,314		
Phagwára	...	...	69,837		
Sultánpur	...	...	75,945		
Dhilwán	...	...	48,985		
Bholath	...	...	62,270		

CHAP. I. C.
Population.
Growth of population.

The following table indicates the effect of migration on the population of the Kapúrthala State according to the Census of 1901 :—

	Persons.	Males.	Females.
IMMIGRANTS.			
1. From within the Punjab and North-West Frontier Province	65,928	25,385	40,543
2. From the rest of India	1,057	562	495
3. Do. and other countries ...	32	18	14
Total immigrants	67,017	25,965	41,052
EMIGRANTS.			
1. To within the Punjab and North-West Frontier Province	54,757	18,582	36,175
2. To the rest of India	398	236	162
Total emigrants	55,155	18,818	36,337
Excess of immigrants over emigrants ...	11,862	7,147	4,715

District, State or Province.	Number from	Number of males in 1,000 immigrants.
Hoshiárpur	14,353	343
Jullundur	29,694	300
Amritsar	7,272	362
Gurdáspur	6,826	819
Ambála	320	453
Kángra	531	696
Ludhiána	1,688	345
Ferozepore	2,789	372
Patiála	2,380	410
Lahore	828	426
Siálkot	302	466
Gujránwála	175	582
Rájpútána	399	556
United Provinces of Agra and Oudh ...	499	543
Kashmír	79	405

The bulk of the immigrants is from the Districts, States and Provinces of India noted in the margin.

District, State or Province.	Males.	Females.
Ambála	98	62
Kángra	62	21
Hoshiárpur	2,205	5,570
Jullundur	5,720	16,829
Ludhiána	347	548
Ferozepore	1,697	1,708
Farídkot	89	64
Patiála	91	138
Nábha	48	32
Montgomery	58	45
Lahore	856	940
Amritsar	3,627	6,507
Gurdáspur	778	1,467
Gujránwála...	237	167
Ráwalpindi	52	23
Chenáb Colony	2,130	1,838
Multán	82	36
Kashmír	73	27
United Provinces of Agra and Oudh ...	76	81

The emigration is mainly to the Districts, States and Provinces marginally noted.

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Population.

Growth of population.

The State thus gains 11,862 persons by migration and its net interchange of population with the Districts, States and Provinces in India which mainly affect its population are noted in the margin.

Net gain from + or loss to —		Net gain from + or loss to —	
Kángra	+ 448	United Provinces of Agra and Oudh	+ 342
Hoshiárpur	+ 6,578	Ferozepore	— 616
Jullundur	+ 7,145	Lahore	— 968
Ludhiána	+ 793	Amritsar	— 2,862
Gurdáspur	+ 4,581	Chenáb Colony ...	— 3,950

Comparison with the figures of 1891 shows that Kapúrthala gained by intra-Provincial migration alone, 11,171 persons in 1901 or an excess of 30,541 over the figures in 1891.

INTRA-PROVINCIAL MIGRATION.

	1901.	1891.
Total ...	+ 11,171	— 19,370
Chenáb Colony	— 3,950	...
Gurdáspur	+ 4,581	+415
Amritsar	— 2,862	-726

Taking the figures for intra-Imperial migration, *i. e.*, those for migration in India both within the Punjab and to or from other Provinces in India, we have the marginal data.

GAIN BY INTRA-IMPERIAL MIGRATION.

	1901
Total ...	11,830

Ages. *Table 10 of Part B.*

The figures for age, sex and civil condition are given in detail in Table 10 of Part B. The following statement shows the age distribution of 10,000 persons of both sexes :—

Age period.	Males.	Females.	Persons.	Age period.	Males.	Females.	Persons.
Infants under 1	209	187	396				
1 and under 2	67	64	131	25 and under 30	434	399	833
2 " " 3	151	134	285	30 " " 35	414	374	788
3 " " 4	146	139	285	35 " " 40	326	284	610
4 " " 5	149	133	282	40 " " 45	330	289	619
5 " " 10	715	586	1,301	45 " " 50	210	180	390
10 " " 15	671	474	1,145	50 " " 55	250	212	462
15 " " 20	487	379	866	55 " " 60	120	95	215
20 " " 25	367	365	732	60 and over ...	356	304	660

Vital statistics. *Tables 11 to 13 of Part B.*

Birth-rates.

The average number of births in the quinquennial period Sambat 1952-53 to 1956-57 (1895-96 to 1899-1900 A. D.), was 8,329 or 27·7 *per mille* of the population. The British territory of the Punjab returned 41 *per mille* in the same period (1896-1900) which probably shows that the system of registration in the State is far from satisfactory. The highest number of births recorded was in Sambat 1954-55, *viz.*, 9,818 and the lowest, 7,097, in the

preceding year. The following table shows the annual figures by sexes :— CHAP. I, C. Population. Birth-rates.

Year (Sambat).	Males.	Females.	Total.
1952-53	15·5	12·6	28·1
1953-54	13·0	10·6	23·6
1954-55	17·8	14·9	32·7
1955-56	17·0	13·3	30·3
1956-57	13·4	10·5	23·9
Quinquennial average	15·3	12·4	27·7

Death-rates.

The average death-rate in the same period was 19·6 *per mille* of the population against 32·4 in the Punjab, another proof of imperfect registration. The figures by sexes are given in the margin. The high mortality of Sambat 1956-57 was due to the prevalence of plague and fever and that of 1955-56 to fever alone. It will be seen that in these two years the mortality of females exceeded that among males. Since 1956-57 plague has afflicted the Phagwára Tahsíl, and, less severely, other parts of the State.

Year (Sambat).	Males.	Females.	Total.
1952-53	13·6	12·8	13·3
1953-54	16·6	16·5	16·5
1954-55	16·1	15·9	16·0
1955-56	23·3	25·0	24·1
1956-57	26·8	30·1	28·3
Quinquennial average ...	19·3	20·1	19·6

Sex. *Table 16 of Part B.*

The number of males in every 10,000 of both sexes is shown in the margin.

Census of		In villages.	In towns.	Total.
All religions ..	1881 ...	5,464	5,647	5,488
	1891 ...	5,402	5,580	5,451
	1901 ...	5,372	5,569	5,402
Census of 1901	Hindús ...	5,429	5,622	5,473
	Sikhs ...	5,710	6,586	5,665
	Muhammadans	5,286	5,406	5,301

It will be seen that the number of females is steadily increasing.

The marginal table shows the number of females to every 1,000 males under five years of age as returned in the Census of 1901.

Year of life.	All religions.	Hindús.	Sikhs.	Muhammadans.
Under 1 year ...	895·3	878·2	771·5	933·3
1 and under 2 ...	950·3	838·8	969·1	1,012·7
2 " " 3 ...	890·5	790·4	874·6	943·0
3 " " 4 ...	945·8	914·6	968·5	956·7
4 " " 5 ...	890·2	888·2	801·5	911·6

CHAP. I, C.

Population.

Customs and language.

The customs and language of the Kapúrthala people do not differ from those of the inhabitants of the adjoining District of Jullundur.

Leading families.

The only families of note in the State are those connected with the Ahlúwália stock, Kanwar Partáb Singh, member of the Legislative Council, and Sir Harnám Singh are near relatives of the Rája, and prominent in the State.

Fairs.

The most important fairs are as follows:—

Place.	*Date.*	*Description or locality.*
Kapúrthala ...	... Phágan ...	... Tomb of Saiyad Ahmad.
Do. ...	... Asauj ...	... Dusehra.
Do. ...	... Muharram	... Muharram.
Mansúrwál ...	... Sáwan ...	... Pir Zia-ud-dín.
Sultánpur ...	... Chait ...	... Ashtami.
Do. ...	... Asauj ...	... Khánkah Pír Ghází Sáhib.
Dhala ...	... Do. ...	... Samádh of Bhai Labi.
Tibba ...	... Baisákh ...	... Samádh of Bhai Darbára Singh.

Food and Dress.

For descriptions of food, dress, occupations, etc., see the Jullundur Gazetteer.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

CHAP. II, A.

Agriculture

General conditions.

The Sultánpur and Kapúrthala Tahsíls are divided into wo assessment circles, the Dona or uplands, and the Bet or wlands. The other tahsíls mostly consist of Bet land and no ttempt has been made to further subdivide them. The total rea of the State is 6,40,495 *ghumáons* of which 60 per cent. is ltivated, 10 per cent. is capable of cultivation, and the remaining 0 per cent. is unculturable waste.

Soils.

The following classes of soils are recognised—

(1) *Cháhi* or well-land, which is subdivided into two classifications differing in quality.

(2) *Jhulári*, which is land situated on the banks of a nullah and irrigated by *jhulárs*.

(3) Bet, or low-lying riverain lands. The soil is a good loam and yields excellent crops.

(4) *Rez* is land always irrigable by flood-water.

(5) *Dona* is high-lying land, and is divided into three sub-classes—

(*a*) *rohi* which is a stiff loam, yielding good crops after heavy rain;

(*b*) *sawá*, a lighter loam;

(*c*) *bhur* or sandy soil, which is most benefited by light rain.

(6) The *bárání* lands are clayey soils and need a good rainfall for the crops produced by them.

Well irrigation is carried on in all tahsíls. The percentage f *cháhi* land is greatest in Sultánpur Tahsíl where it amounts o 47 per cent. of the cultivated area, and is least in Tahsíl Kapúrthala, eing 13 per cent.

The order of soils with regard to quality is *rez*, *báráni*, *bet* and *ailáb*. *Dona* is the least productive soil and occurs only in Kapúrthala Tahsíl which is the least fertile part of the whole State. Tahsíls Sultánpur, Dhilwán, and Bholath lie for the most part in the Bet and are very fertile.

The Bhunga *iláka* forms part of the Bholath Tahsíl. Here the land is *rez* and *sailáb*, and being abundantly irrigated from the Siwalik *chohs*, it yields fine crops.

Phagwára Tahsíl falls into three divisions, the Sirwal, Dhak, and Manjki tracts. The Sirwal tract is traversed by *chohs* and does not suffer from lack of water, whereas cultivation in the Dhak and Manjki tracts depends upon well irrigation.

CHAP. II, A.
Agriculture
System of cultivation.

Two and occasionally three crops are taken yearly from *cháhí* and *jhulárí* lands; the other soils can bear one annual crop. Rice or maize is sown as a kharif staple on *rez* and *sailáb* lands, while wheat and barley are the chief rabi crops. *Bet* and *bárání* lands are usually allowed to lie fallow during one season and are cropped the next. The pulses are the principal kharif crops raised on such lands. In the *Dona* tract a similar system of cultivation is followed. On *cháhí* land the spring crops are wheat, barley, gram and rape-seed, while maize, sugarcane, cotton, millets and pulses are grown in the kharif. If wheat is sown in the rabi, it is followed by maize as a hot-weather crop, which again is succeeded by in the next spring.

Fertilisers.

Manure generally consists of litter, which is collected into a heap, called *ruri*, near the village, until it is required. It is indispensable for *cháhi* lands but is never applied to *bárání* soils. Land near the village or which contains moisture, is not manured.

Maize and wheat require one cart-load of fertiliser to each *kanál*; two are necessary for sugarcane and cotton. Inferior *cháhi* lands may receive four or five cart-loads to the *kanál*.

Rural population.

The total population of the State is 314,351, of which number 266,831 persons are returned as agricultural. If the land were divided among the total population, each person would receive 1·2 acres.

Crops.

The principal staples in order of importance are—

Crop.	*Area cropped (in ghumáons).*
Wheat	1,15,040
Maize	31,452
Gram	26,320
Moth	19,628
Vegetables	10,150
Sugarcane	9,312
Cotton	8,863
Barley	7,257
Rice	3,954

The average yield per acre of wheat, maize, barley and sugarcane grown on *cháhi* land is 24 maunds, and on *bárání* soils, 14 maunds. An acre of well-land will yield 24 maunds of gram and 9 maunds of *moth*.

The following crops are sown in combination:—

1. Wheat and gram; gram varies in a proportion of one-fourth to a half according to the quality of the soil:
2. *Jau* (barley) and *masar* (pulse); the latter being generally in the ratio of one-fourth on *mandá* lands:
3. *Moth* and *chari*, in the proportion of one to four in the Dona tract:
4. Wheat and *masar*; the latter in the ratio of one-third.

CHAP. II, A.

Agriculture

Crops.

Vegetables are grown on the *niái* lands round villages, and pecially in the vicinity of towns. A field is divided up into any small plots on which the different kinds are sown.

An estimate of the quantity of seed sown per *ghumáon* is given elow :—

Crop.	*Weight of seed (in sers pakka).*
Wheat	24
Maize	8
Chari	16
Barley	20
Masar	20
Cotton	8

Increase in cultivation.

Since the first Settlement in Sambat 1922, the cultivated rea has increased from 2,92,893 to 3,75,085 *ghumáons*, or by 8 per cent. while the *cháhi* area has increased by 73 per cent. rom 66,913 to 1,15,579 *ghumáons*. Thirty per cent. of total rea is unculturable, and 10 per cent. is culturable waste. A rther increase in cultivation may still be looked for.

Takavi.

The State advances loans for the repair and construction of ells. These loans must be paid back within a period of seven ears from the date of advancement, but no instalments are xacted during the first two years. If it is discovered that a oan is not being used for a legitimate purpose, the principal with nterest at an annual rate of 6 per cent. is immediately realised.

The Collector is empowered under exceptional circumstances, o distribute *takávi* for the purchase of oxen.

Loans under a maximum of Rs. 12,000 may be granted to espectable landowners to enable them to redeem mortgaged land. No interest is charged on the money lent.

Sales and mortgages.

Zamindars can freely alienate and mortgage land. No egulations corresponding to the Punjab Alienation of Land Act, re in force, and half the land mortgaged is in the hands of bankers nd money-lenders. A *ghumáon* of land usually mortgages for Rs. 100. The interest charged on collateral mortgages varies from eight annas to one rupee per cent. per mensem. The annual number of sales and mortgages has been stationary of late years.

Goats and sheep are purchased from various districts in the Punjab, no district being specially resorted to for the purpose.

Camels are very rarely kept in this State. When needed they are bought in Ferozepore, Hissar or Montgomery.

Horse breeding, etc.

Six horse and six donkey stallions are kept by the State and distributed as follows :—

	Horses.	*Donkeys.*
Tahsíl Kapúrthala	2	2
„ Sultánpur	1	1
„ Phagwára	1	1
„ Bholath	1	1
Niábat Bhunga	1	1

CHAP. II A.

Agriculture

Horse breeding, etc.

Three bulls and one buffalo are kept in Tahsíl Kapúrthala for cattle-breeding. Of the three bulls, one is a Hissári and two are *wiláyati* (foreign).

Some 200 or 250 mares are covered annually by the State stallions and the mares produce 80 or 85 foals. About 275 mares are covered by the donkeys yielding 80 to 100 mules. A horse and cattle fair is held annually in February-March at the *Chaunki Mandi* in Kapúrthalá town and about Rs. 1,500 are given by the State in prizes for the encouragement of horse-breeding, etc.

Irrigation.

Irrigation is dependent upon flood water from the rivers, and upon the water drawn from wells and *jhulárs*.

Jhulárs are shallow wells excavated on the banks of streams, from which water is lifted in the ordinary manner by a Persian wheel.

Wells in the Kapúrthala State.

The following table shows the number of wells in the State, and also gives details as to the numbers provided with one or more *harats* or wheels and those worked by *charsas* or buckets:—

Tahsíl.	NUMBER OF WELLS.									AREA IRRIGATED PER WHEEL OR BUCKET.	
	Pakka.			*Khám.*							
	More than one *charsa* (bucket) or *harat* (wheel).	One *charsa* or *harat* (wheel).	Total.	Lever wells.	Others.	Total.	Grand Total.	Depth to water in feet.	Cost in rupees per well.	Area in *ghumáons.*	Crops.
Kapúrthala	14	1,213	1,327	5	35	40	1,367	6	300	One wheel, 8 Two wheels 12	*Makki*, chillies, wheat, *senji*, tobacco and sugarcane.
Sultánpur ...	289	2,859	3,148	67	15	82	3,230	10	175	6	Do.
Dhilwán ...	174	1,072	1,246	8	27	35	1,281	10	150	10 Rabi. 6 Kharíf. 4	Do.
Bholath ...	65	962	1,027	24	168	192	1,219	10	200	7	Do.
Phagwára ...	308	1,422	1,730	104	72	176	1,906	17	300	8	Do.
Total ...	950	7,528	8,478	208	317	525	9,003				

In Phagwára Tahsíl water is found about 30 feet below the surface but in the other tahsíls it is closer to the surface, being generally about 9 feet below it.

CHAP. II. B.

Rents, Wages and Prices.

Many new wells have been sunk in the State during the last few years.

The *cháhi* area has increased since the First Settlement from 66,913 to 1,15,579 *ghumáons*, an increase of 73 per cent.

The water is usually sweet but a few wells in Phagwára are brackish. The cost of sinking a new *pakka* well varies from Rs. 300 to Rs. 500.

Section B.—Rents, Wages and Prices.

Rents.

At the time of the last Settlement, 33 per cent. of the cultivated area was in the hands of tenants-at-will, 25 per cent. paying rents in kind, and 8 per cent. paying cash rents. *Batai* rents are fixed at one half of the produce and *kamin's* dues are as a rule deducted before the crop is divided. Of those tenants paying cash rents, one-quarter pay lump sums while the remainder are assessed at rates calculated on unit of area.

The rent for *cháhi* land varies from Rs. 10 to Rs. 20 per acre; for *báráni* and *bet*, Rs. 6 to Rs. 10; and for *Rez*, Rs. 8 to Rs. 12.

Wages and prices.

Wages and prices in Kapúrthala State rule much as they do in Jullundur District.

For this information see the Jullundur Gazetteer.

Village artizans.

Skilled labourers in the village community are the *lohár*, *tarkhán*, *kumhár* and *chuhra*. The *lohár* or blacksmith constructs the iron parts of ploughs, carts and agricultural implements. His fixed wage is one maund of grain per plough per annum. These remarks also apply to the *tarkhán* or carpenter.

The *kumhár*, who makes the pots for the Persian wheel, is paid 2¼ maunds of grain per well yearly

The *chúhra* manufactures ropes and leather. The skins of dead cattle are his perquisite. His wages amount to one ser of grain per *ghumáon* at each harvest.

These artizans, as also the remaining village *kamíns*, receive gifts in kind on festivals and domestic occasions.

Agricultural labourers are not paid monthly wages, but receive some share of the crop which is being harvested. This may amount to one-twentieth part of the produce.

CHAP. II, C.

Forests.

Jhals.

Section C.—Forests.

There are no forests properly so called in the State but there are 5 large *jhals* or preserves named after the villages in which they lie, and their areas are shown in the margin. In

Jhal.	Areas in acres.	Locality.
i Sheikhopura	663	Kapúrthala Tahsíl.
ii Bhúlana or Bíbri ...	2,731	
iii Leiwála	650	Sultánpur Tahsíl.
iv Kalrú	2,021	
v Thikriwála	8,084	On the Western Bein in Dhilwán Tahsíl.
Dhak Reserves	12,438	On the Eastern Bein in Phagwára Tahsíl.

addition to these 5 *jhals*, 35 villages in Tahsil Phagwára contain *dhak* reserves. These are the property of the State, and have been divided into 10 blocks, which are leased in turn to a contractor, who is bound to sell the fellings at Kapúrthala and Phagwára at fixed rates, and he may dispose of any unsold surplus elsewhere. The State realises Rs. 8,000 to Rs. 10,000 or more a year from these reserves, and a supply of cheap fuel to both the above towns is also insured. The Sheikhopura *jhal* is full of game and also supplies fodder for the State elephants, horses, etc. The Thikriwála *jhal* also supplies grass for the cavalry, but a portion of it is leased for grazing at about Rs. 500 a year.

In Tahsíl Sultánpur, the areas occupied by the Alúpur and Dallá *jhals* have been brought under cultivation. These *jhals* were from time immemorial hunting grounds in which all kinds of game were preserved, but under the orders of the present Rájá they were divided for cultivation among cultivators who had small holdings. Rights of occupation were granted to them on payment of *nazarána* and the following arrangements were made :-

Two villages Paramjítpur and Mahijítpur were founded on the Alúpur *jhal*. Their annual revenue is Rs. 2,400 and Rs. 1,617, respectively.

The villages of Amarjítpur and Karamjítpur were started on the Dallá *jhal* lands, the area of which is 1,998 *ghumáons*. The following rates of *nazarána* for occupancy rights were fixed:— Rs. 25 per *ghumáon* for *báráni* land and Rs. 30 per *ghumáon* for *chhamb* land. Tenants-at-will were required to pay a *nazarána* of Rs 10 per *ghumáon*. The occupancy tenants have already sunk many wells. Sanction has been accorded for founding two villages on lands occupied by the Dallá *jhal*, 2 miles from Sultánpur. The land has been brought under cultivation but the revenue has not been finally assessed. It may be remarked that the four villages mentioned above have been named after the Rájá's four sons.

Sections D, E and F.

CHAP. II, G. Communications. Mineral products.

The State contains no mines, but there are several *kankar* quarries in some villages of Bholath, Phagwára and Kapúrthala Tahsíls and the *kankar* is used in metalling the State roads. In Tahsíl Kapúrthala there are quarries at Chuhrwál and Bishanpur. The Chuhrwál *kankar* is the best. In Tahsíls Bholath, the villages of Lit, Pindori, Rámgarh, Khassan and Mána Talwandi contain *kankar* quarries. In Tahsíl Phagwára *kankar* is found at Mádhopur, Ránipur and Mauli, that of Ránipur and Mádhopur being the best.

Saltpetre is also found in many villages, and the lease is sold annually.

Arts and manufactures

Excellent brass, copper and bell-metal utensils are made in Phagwára and exported to distant places. *Shakartari* (sugar) of excellent quality is also manufactured and extensively sold.

Commerce and trade.

At Sultánpur-*cum*-Dalá, *gabrún* cloth and *satranji* (bed sheets) are made and extensively exported; as are also grain, tobacco and *chillís*. Dates are largely grown at Sultánpur. Cloth curtains, chintz, checks and *jájams* of excellent quality are produced and sent abroad.

Kálá in Tahsíl Kapúrthala has an extensive trade in cotton, raw and carded.

Section G.—Communications.

The State does not maintain ferries on the Beás or Sutlej, all the existing ferries belonging to the Gurdáspur and Amritsar Districts.

Railways.

The N.-W. Railway passes through the State for twelve miles in the Phagwára Tahsíl, with two stations, Phagwára and Chhiherú; 4 miles in Kapúrthala Tahsíl, with a station at Hamíra; and for 8 miles in Tahsil Dhilwán with a station at Beás East Bank.

Roads.

The metalled and unmetalled roads in each tahsil are as follows:—

In Tahsil Kapúrthala:—

From Kapúrthala to Jullundur, 11 miles.
From Kapúrthala to Kartárpur, 7 miles.
From Kapúrthala to Sultánpur, 16 miles.
From Dyálpur to Hamíra, 4 miles (Grand Trunk Road).

In Tahsíl Phagwára:—

Grand Trunk Road from Khajurla to Mauli, 10 miles.
From Phagwára to Banga, 2 miles.
An unmetalled road from Phagwára to Rehána, 10 miles; this is called the Hoshiárpur road.

CHAP. II, H.

Famine.

In Tahsíl Dhilwán: --

Grand Trunk Road metalled, 7 miles.

Unmetalled roads from Kangli to Subhánpur, 4 miles; and from Dhilwán to Mansurwál, 1 mile.

In Tahsil Bholath: —

Unmetalled road from Mustafábád to Begowál, 8 miles;

From Mansúrwál to Nadála, 4 miles;

From Bhunga to Dhút, 3 miles.

Sarais and rest-houses.

Midway between Kapúrthala and Jullundur there is a *sarai* for travellers.

There are Public Works Department rest-houses at Phagwára and Hambowál on the Grand Trunk Road. There are also *sarais* belonging to the State for travellers at Kapúrthala, Phagwára, Dhilwán, Bholath and Sultánpur. Besides these, there are handsome bungalows constructed at great cost for the use of the Rája and *ahlkárs* of the State whilst on tour at Phagwára, Bhunga and Sultánpur.

Post offices.

The administration of post offices is entirely in the hands of the British Government. A list of the post offices is given in Table 31 of Part B.

The following post offices are empowered to issue money orders:—

Kapúrthala, Sultánpur, Phagwára, Hádiábád, Lakhpur, Dhilwán, Shekhopur, Talwandi, Dallá, Begowál, Nadálá, Bholath, Pánchath and Bhunga.

The telegraph offices at Kapúrthala and Phagwára belong to the British Government. There are also telegraph offices in Hamíra and Beás East Bank Railway Stations, belonging to the Railway.

The Kapúrthala State never issued its own postage stamps.

Section H.—Famine.

The State is practically secure from famine. In 1900, 756 persons in Phagwára, Sultánpur and Kapúrthala towns were assisted by the grant of a *man* of grain and a rupee each, at a cost of Rs. 1,323 in all. In Kapúrthala itself food was also distributed for a period of two months. Many starving people came in from Bikaner.

A scheme for the erection of a regular poor-house is under consideration.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

CHAP. III. A.

Administrative Divisions.

Powers of the Rája.

The Rája of Kapúrthala possesses full powers of independent jurisdiction in the Kapúrthala State including powers of life and death.

In the Bári Doáb jágir and the Oudh estates the Rája has no rights of jurisdiction. As regards the former estate the Rája is in the position of an ordinary assignee of land revenue, and with respect to the territories in Oudh, his status is that of premier Talukdár.

Council.

The Rája is assisted in matters pertaining to the executive by the Chief Secretary and a Council of two members. The Council hears appeals from the decisions of the Revenue Member and the Sessions Judge, and is the final Court of Appeal subject to revision by the ruling Chief. If the members of Council cannot agree upon any point, the case is laid before the Chief Secretary who gives the casting vote.

Administrative divisions

For administrative purposes the Kapúrthala State is divided into five tahsils, namely those of Kapúrthala, Sultánpur, Dhilwán, Phagwára and Bholath. The last mentioned tahsil includes the *niábat* of Bhunga. Each tahsíl is under the charge of a Tahsildar who is entrusted with executive and small judicial powers, revenue, civil and criminal.

Oudh Estates.

The Oudh estates are divided for the purposes of management into four inspectorates, namely, Baundi and Akauna in the Bahraich District, Bithanli in Barabanki and Dhoraira in Lakhimpur. The whole are under the control of the Manager of the Oudh estates.

A Tahsildar is kept at Fatehábád for the management of the Bári Doáb lands, and the Bhogpur estate is superintended by a Názim.

Revenue.

The Revenue Member or Financial Minister hears appeals from cases decided by the Collectors and the Judicial Assistant. He is the Treasury Officer with the Stamp Department under his control, Sub-Registrar, Superintendent of Excise, President of the Local Rate Committee and Officer in charge of the Court of Wards.

The Collector has both original and appellate jurisdiction in the tahsíls of Sultánpur, Kapúrthala and Phagwára, while executive revenue matters are referred to him from the whole State. He is also Vice-President of the Local Rate Committee.

The Judicial Assistant hears original Revenue suits and appeals from the tahsíls of Dhilwán and Bholath and from the *niábat* of Bhunga. He does no executive revenue work. The Collector and the Judicial Assistant have the powers of a Collector as defined by Acts 16 and 17 of 1887.

CHAP. III, A.
—
Administrative Divisions.

Revenue.

The Tahsildars are five in number. They are empowered to give decisions in all revenue suits the subject matter of which does not exceed the value of Rs. 300 and are Sub-Registrars, but cannot register a document referring to property of a greater value than Rs. 100.

The three Naib-Tahsildars can hear revenue suits to the value of Rs. 100. These officials are stationed at Phagwára, Sultánpur and Bhunga respectively.

The village revenue staff is shown in the marginal table:—

Tahsil.	Sadr and Girdawar Qanungoes.	Patwaris.
Kapúrthala ..	3	29
Phagwára	4	36
Sultánpur ...	4	54
Bholath	4	40
Dhilwán	3	35

The *qanungos* are divided into two grades, the first grade being paid Rs. 25 and the second Rs. 20 per mensem. The three grades of *patwaris* receive a monthly pay of Rs. 12, Rs. 10 and Rs. 8, respectively.

Lambardars are distributed as follows:—

Kapúrthala	315
Phagwára	266
Sultánpur	527
Bholath	276
Dhilwán	328

They are paid from the 'pachotra' cess—see Section D. of this Chapter.

There are no zaildars or safedposhes.

Justice.

In the exercise of their Civil and Criminal Judicial powers, the Tahsildars and Naib Tahsildars are subordinate to the District Magistrate. Appeals from decisions, civil and criminal, given by the District Magistrate and the Assistant Magistrate are heard by the Sessions Judge, from whom again appeals lie to the Council. The Assistant Magistrate is also Superintendent of the Jail.

Finance.

The Accountant-General is responsible for the working of the Treasury and Finance Department. Questions are referred from this Department to the Rája through the Revenue Member.

Police.

The Police force is under the general charge of an Inspector-General. For a detailed account of Police and Jails, see Section H. of this Chapter.

Medical.

The medical arrangements of the State are under the charge of a Chief Medical Officer or Civil Surgeon. He superintends the Randhir and Victoria Hospitals at Kapúrthala, and the work of vaccination, sanitation and registration of births and deaths. The State has made immense progress in matters medical and sanitary.

CHAP. III. B.

Civil and Criminal Justice.

Education.

Educationally Kapúrthala has been well advanced from the ginning, and the State in addition to pursuing an enlightened licy within its own territories, has always afforded liberal aid to ucational institutions outside its borders. At Kapúrthala, a ndsome College, built in memory of the late Rája Randhir Singh, s been liberally endowed and now gives a high class education over 400 students.

This institution is fed from two High Schools, four Middle d twenty-five Primary Schools, all maintained by the State. The incipal is a distinguished Indian graduate of Cambridge Uni- rsity. The Director of Public Instruction, who is also a Member the Council, is at the head of the Education Department.

Army.

The Military Secretary who is also Commander-in-Chief of e State forces, is responsible to the Rája for military affairs. rticulars regarding the present state of the army will be found Section G.

Public Works.

For a detailed description of the Public Works Department, Section F. of this Chapter.

Court of Wards.

The Court of Wards is under the charge of the Revenue mber. In it are administered the estates of minors, bankrupts d of those who cannot manage their own affairs. The present mber of wards is eight, two only being minors.

Section B.—Civil and Criminal Justice.

Laws.

The provisions of the Indian Penal Code and British Codes of iminal and Civil Procedure were introduced into the Kapúrthala ate by Rája Randhir Singh, and guide the action of the State urts. Minor sentences which are not appealable under the itish Criminal Procedure Code are under the State Regulations appealable to the higher Courts. Moreover offences under Section 4 of the Indian Penal Code, though non-compoundable under itish Procedure, are compoundable in the State.

Lastly juries and assessors are not employed, and no Magis- ate is invested with summary jurisdiction. A distinction is eserved between Civil and Revenue suits, the latter class compris- g all suits connected with revenue-paying land.

Courts.

The Tahsildars of Sultánpur, Kapúrthala, and Phagwára have original civil and criminal jurisdiction In criminal cases they are mpowered to inflict the punishment of imprisonment extending to period of six months, and of fine not greater than Rs. 50. They an hear civil suits, the value of which does not exceed Rs. 300. he Tahsildars of Dhilwán and Bholath are entrusted with similar

CHAP. III, C. — Land Revenue. — Courts.

civil powers, but their criminal powers only extend to sentences of three months' imprisonment and fines not exceeding Rs. 25.

The Naib Tahsildars can hear original civil suits of a maximum value of Rs. 100, and in original criminal cases they can pass sentences of imprisonment not exceeding one month's duration, and of fine up to Rs. 25.

The Assistant Magistrate tries original cases, civil and criminal, from all the tahsíls. His civil jurisdiction is unlimited, and the maximum sentence he can pass is one of six months' imprisonment and Rs. 50 fine.

The District Magistrate has both original and appellate jurisdiction throughout the State. In criminal cases he cannot inflict a greater punishment than one of two years' imprisonment and five hundred rupees fine. His civil powers are unlimited.

The Sessions Judge hears appeals from the District and the Assistant Magistrate, both on the civil and criminal side. He possesses an original criminal jurisdiction and can pass a sentence of seven years' imprisonment and fine.

Appeals go from the Sessions Judge to the Council, a body of two members, and their decision is final, subject to the Rájá's powers of revision. If there is a difference of opinion between the members of Council, the Chief Secretary gives the casting vote.

Crime.

There is nothing remarkable to note about particular classes of suits or forms of crime.

From the statistics of late years it appears that crime is stationary.

Pleaders are not allowed to practise in the State.

Registration.

The Registration Act is enforced in the State with very slight modifications. All documents relating to revenue-paying land are registered by the Collector; those relating to other property by the Magistrate.

The five Tahsildars are Sub-Registrars and are empowered to register documents relating to property of a maximum value of Rs. 100.

Section C.—Land Revenue.

Village communities and tenures.

Of the 714 villages in the State, 164 are ... tenure; 95 are *pattidári* and 455 *bhayachára* ... tenants cultivate 6 per cent. of the cultivate... will, 33 per cent., and owners, the remaining ... occupancy tenants pay rent which may inc... The rents paid by tenants-at-will have already been discussed in Section B of Chapter II.

CHAP. III, C.

Land Revenue.

Held by		Number of holdings.	Total cultivated area in ghumáons.	Average area.
Owner	...	73,575	2,30,228	3·1
Occupancy tenant	...	12,460	22,956	1·8
Tenant-at-will	...	45,934	1,22,901	2·7
Total	..	131,969	3,76,085	2·8

The number of holdings and average area of each class of holding are shown in the marginal table.

Fiscal History.

"Under Rája Fateh Singh, whose administration extended from 1801–37, and even during the rule of his immediate predecessor, the share of the produce due was generally held to be about one-half of the outturn after making certain deductions in favour of the leading men of the village. The ordinary method of collecting this amount was to divide the garnered grain or to appraise the standing crops. Cash rates varying in amount from four annas to eight rupees per ghumáon were levied only on certain crops such as cane, cotton, chari, tobacco, pepper, vegetables, and spring fodder crops.

In addition certain cesses were collected, partly in cash and partly in kind, under the names of *izád* (to meet the deficiency in weight of the State share), *maharrirána* and *sardehi*. Including the extra demands, the State share of the produce was probably not less than one-half of the gross outturn.

All measurements were made by pacing; rough lists called *khasra kankút* were drawn up, showing the names of the cultivators, the area of land cultivated, the crops, and the amount of estimated produce.

For revenue purposes the territory was divided into talukas and each such division was placed under the control of a Kardar or Gumashta who was responsible for the payment of land revenue from the lands under his charge. Each village had one or more *muqadams* or *panchs* (corresponding somewhat to the lambardars of the present day) who assisted the Kardar in collecting the revenue; and on the lands held by such men, the State share was generally decreased from one-half to two-fifths (*panjdu*) or one-third (*tihar*) or even one-fourth. Various grants of land were [illegible]ed, and gratuities allowed in cash or in kind under the [illegible] *inám mámuli* or *muáfi*. As the Kardar never [illegible] of position, his chief aim was to enrich himself [illegible] within the brief period of his authority. Joint [illegible] the demand was scarcely ever enforced, the [illegible]d responsible solely for the revenue of his own [illegible]ry rights, though recognized, were for the most [illegible] value.

[illegible]tically the cultivator must retain one-half [of] the gross produce in order to carry on his work and sustain life, and the proprietor's share must come from the remaining half,

CHAP. III. C.

Land Revenue.

Fiscal History.

the proprietor will receive nothing if the State appropriates its maximum share. Under the *kankut* or the *batai* system, the revenue was always realised from the cultivators and not from the proprietors. The present system holds that the *málguzár*, the one who pays the revenue, is *ipso facto* proprietor; but the old practice treated one party as *málguzár* and another as proprietor. Thus the proprietors remained in the background, and the cultivator in possession also bore the burdens of a *málguzár*. The officials seldom succeeded in collecting the full State demand, and what was collected did not all find its way into the hands of the State.

Certain changes were introduced in the days of Rája Nihal Singh. The State share of produce was commuted for a money demand in certain villages in the case of *chahi* lands, and later on the system of farming out the revenue of clusters of villages was adopted. The farmers were called *mustajars*, and were held responsible for the revenue, being free to make their own bargain with the cultivators. They were authorised to enforce the demand by coercive measures. In the year 1841 the system of cash rents was extended, the demand being calculated on the estimated produce of the past five years. But there was no permanency in such assessments. The State had often to accept payments in kind when cash collections failed. The *jama* was revised almost annually and necessary alterations were made according to the condition of crops and other circumstances. In 1855 the revenue system underwent a further change. Rough measurements were made without preparing field maps, and it is said that fresh assessments in cash were fixed on the annual average income of the previous ten years." (Administration Report of the Kapúrthala State for the year ending April 1890).

First Regular Settlement.

But the new assessment did not work well and in 1862 it was decided to commence operations for a Regular Settlement of all tahsils except the Bhunga and Wayan Sub-divisions, which had been already assessed by British officers when they were held in *jágir* by Kanwar Suchet Singh, and temporarily attached to the Jullundur and Hoshiarpur Districts.

Record of rights.

The procedure followed in the preparation of the record of rights was very similar to that which prevailed in the surrounding Districts. The present record of rights is exactly the same as the first one and includes—

Shajra Kishtwar.	Naqsha Cháhát.
Khasra.	Naqsha Gair-házrán.
Muntakhib (Jamabandi).	Fihrist Múáfiyát.
Shajra Nasb.	Wájib-ul-arz.

Rubakár Akhir.

The maps were not drawn to scale but were made by Amins after an inspection of the fields. The unit of area was the

CHAP. III, C. — Land Revenue.

ghumáon measuring 3,240 square yards, or ·66 of an acre, while in the adjoining British Districts the *ghumáon* was equivalent to ·76 acres. The old *ghumáon* is still the standard of area.

Assessment circles.

For purposes of assessment, each tahsil was divided into circles and cash rates were fixed. These were calculated according to the quality of the different kinds of soil—irrigated, unirrigated and riverain. Culturable waste was neglected but provision was made for its future assessment if brought under cultivation during the term of the existing Settlement.

Rates.

In Sultanpur these circles were two in number—the *Dona* or upland tract; and the *Bet* or lowland tract. Kapúrthala Tahsil was divided into similar belts. Dhilwán and Bholath lie entirely in the *Bet*. No attempt was made to partition Phagwára into circles. Rates did not vary from circle to circle in any marked degree, and it will be sufficient to indicate the rates fixed, and still prevailing, in the different tahsils.

TAHSIL.	CLASS OF LAND AND MAXIMUM AND MINIMUM RATES PER GHUMAON.			
	Cháhi.	Rez.	Sailába.	Báráni.
Phagwára ...	Rs. 3 to Rs. 6	Re. 1 to Rs. 3	Re. 1 to Rs. 3	Re. 1 to Rs. 3.
Dhilwán ...	Rs. 2 to Rs. 5-8	As. 8 to Rs. 4-8	......	As. 12 to Rs. 4.
			Dona.	
Kapúrthala ...	Rs. 2-8 to Rs. 5-8	Re. 1-4 to Rs. 4	As. 4 to Re. 1	As. 10 to Rs. 2.
Sultánpur ...	Rs. 3 to Rs. 6	As. 8 to Rs. 3	As. 6 to Re. 1-4	As. 12 to Rs. 2.
Bholath ...	Rs. 2 to Rs. 5-12	Re. 1 to Rs. 4	As. 4 to Re. 1	Re. 1 to Rs. 3.

The cultivated area of the whole State was 2,92,893 *ghumáons* of which 66,913 were *cháhi*. The revenue assessed amounted to Rs. 7,04,981, this sum including the amount assessed on the Wayan and Bhunga sub-divisions which had already been regularly settled by British officers for a period of 25 years in the year 1856. This gives an incidence on cultivated area of Rs. 2-6-6 per *ghumáon* or Rs. 3-9-9 per acre.

Revised Settlement.

The Phagwára Tahsil was again settled in the year 1870 for a term of ten years, which was afterwards extended to one of 20 years. The record of rights remained the same, and the system of triangulation was employed in the measurements. Culturable wastes were included in this assessment, but at the time of extending the term for which the Settlement had to run, some further additions were made to the *jama* on account of these lands. Rates remained the same.

The tahsils next brought under revised Settlement were those of Kapúrthala, Sultánpur, Dhilwán and Bholath, excluding Wayan and Bhunga which were still covered by the unexpired term of the first Regular Settlement.

CHAP. III, C.

Land Revenue.

Revised Settlement.

When operations were commenced it was contemplated to exact the full increment of revenue due on newly irrigated and cultivated lands, according to the rates fixed in the previous Settlement.

It was found, however, quite impracticable to take the full increase so calculated and accordingly Mr. (now Sir Charles) Rivaz, then Superintendent of the State, with the concurrence of the revenue officials, relinquished the claim of the State to a portion varying from one-half to two-thirds of the revenue which had thus become due during the term of the last Settlement.

The first years of this previous Settlement were periods of moderate rainfall and river floods, so that the harvests, though deficient in most parts of the Punjab, were abundant in Kapúrthala : at the same time prices ruled at a high level and the State demand was met with ease. But the few years immediately preceding the Revised Settlement were different. The harvests throughout the Panjab were excellent and prices abnormally low, while the Kapúrthala State was suffering severely from the excessive rains and high river floods. Hence it was only possible to meet the heavy State demand because the old Settlement was still in force and no enhancement of revenue was levied on the new wells and land brought under cultivation during the preceding twelve years. If these arrears had been levied, the new Settlement would have been in difficulties from the start.

For these reasons only a portion of the arrears was taken up and the new rates were fair and even generous.

The Revised Settlement came into force in the year 1878 in all the State with the exception of Phagwára Tahsil where the new assessments dated from 1870.

Triangulation measurements were carried out in all the tahsils.

The cultivated area was ascertained to be 3,55,325 *ghumáons* and the total revenue amounted to Rs. 7,71,730, an incidence of Rs. 2-2-9 per *ghumáon*, or Rs. 3-4-1 per acre.

The increase in cultivated area was 21 per cent. while the increase of assessed revenue was only 9 per cent.

The figures for the Bhunga and Wayan *ilakas* of the Bholath Tahsil are included in the above estimates, although these tracts were not resettled till 1881. The revised assessment was fixed by Mr. Rivaz as follows :—

	Rs.
Wayan	46,800
Bhunga	18,220

The former amount shows an increase of Rs. 9,526 and the latter an excess of Rs. 2,902 above the *jamas* collected in these sub-divisions before the new assessments came into force.

CHAP. III, C. — Land Revenue.

In the year 1890 Phagwára was again settled for a term of 18 years. This Settlement still holds, but operations for a new Settlement are just about to commence.

Last Settlement.

The square system of measurement was employed, as also in the other four Tahsils in which remeasurements and reassessments have just been completed. These operations commenced in 1902 for Tahsils Kapúrthala, Sultánpur and Dhilwán, and in 1904 for Tahsil Bholath. The term of this last Settlement is 20 years, except in the case of Kapurthala where it is 25 years.

The rates fixed at the first Settlement were again applied, although the Settlement Officer was empowered to vary the rates in accordance with the prosperity of the people, their caste, and the nature of the soil. Stress must be laid upon the fact that the rates were merely guides, and that the villages were assessed singly and not by assessment circles.

According to the figures of the latest Settlement, the cultivated area of the whole State in the Panjab is 3,75,085 *ghumáons*, an increase of 28 per cent. since the first, and of 5·5 since the Revised Settlement. The *cháhi* area has increased by 73 per cent. since the first Settlement.

The latest assessed revenue amounts to a total of Rs. 8,71,623, which gives an incidence of Rs. 2-5-2 per *ghumáon*, or Rs. 3-7-9 per acre. The increase per cent. of the revenue as compared with the figures of the first Settlement is 24 per cent., and of the second, 13 per cent.

The following table shows concisely the results of the three Settlements:—

	Cultivated area in *ghumáons*.	Revenue in rupees.	Incidense per acre. Rs. a. p.
First Settlement	2,92,893	7,04,981	3 9 9
Second Settlement	3,55,325	7,71,730	3 4 1
Third Settlement	3,75,085	8,71,623	3 7 9

Working Settlement.

In spite of the fairly heavy demand, there has been no trouble in collecting the revenue. Suspensions and remissions have been found necessary only to a slight extent.

Assigned revenue.

The revenue assigned to *jagirdárs* amounts to Rs. 17,564, the area of the *jagirs* being 10,699 acres.

Muáfidárs may be divided into three classes. The first class covers those who hold perpetual *múáfi* lands. The area of such land is 2,301 acres which bring in a revenue of Rs. 2,664. Those *muáfidárs* who have only a life tenure of their revenue-free lands, hold 1,928 acres, the revenue from which amounts to Rs. 4,292.

CHAP. III, D.

Miscellaneous Revenue.

Rights to waste.

Religious bodies who do not pay the State demand due from their domains, form the third class of *muáfidárs.* The area of such lands is 7,709 acres which are assessed to revenue at Rs. 22,828.

The State has no rights in village *shamilát.* Roadside trees belong to the State.

Opium and Drugs.

Section D.—Miscellaneous Revenue.

The contract for wholesale vend of opium and drugs in each Tahsil and the *niábat* of Bhunga, is annually sold by auction to the highest bidder. The same contractor may hold the State license in any or all of the tahsils. This license for wholesale vend as granted by the State covers the sale of specified quantities of opium, poppy-heads, *bhang*, *gánja* and *charas.*

The contractor imports his opium and drugs from British territory on permits granted by the State. He also possesses the sole right to purchase all opium and poppy heads grown in the Tahsil for which he holds the license. No further tax or duty is levied by the State on drugs the importation of which from British Districts is sanctioned.

The contractor's monopoly is upheld by the State. He on his part must conform to the rules laid down in his license. The contractor appoints his own retail sellers. The list of the shops is as follows:—

Kapúrthala Tahsil; at Kapúrthala, Kála, Cháb Karáhal, and Budhú Pandar.

Sultánpur Tahsil; at Sultánpur, Dalla, Talwandi and Ahli.

Phagwára Tahsil; at Phagwára, Pánchhat, Hadiábad, Ránipur, Pul Beyn and Lakhpur.

Dhilwán Tahsil; at Dhilwán, Dháliwál, Ramedi, Buh, Sarakpur and Girána.

Bholath Tahsil; at Bholath, Begowál, and Boparai.

Bhunga Niábat; at Bhunga.

The sums realised by the sale of wholesale vend contracts in the State are as follows:—

	Sambat 1961. Rs.	Sambat 1962. Rs.
Kapúrthala	4,925	4,925
Phagwára	3,160	3,200
Sultánpur	1,961	1,830
Dhilwán	1,000	1,200
Bholath	570	810
Bhunga	600	500
Total ...	12,216	12,465

The rules laid down in the Opium Act are in force in the Kapúrthala State.

The Abkári (building in which country-spirit is manufactured) is at Mansúrwál, one mile distant from Kapúrthala. Any contractor can open his own distillery in the *Abkári* enclosure on payment of Rs. 25 per still per annum. When he has manufactured his liquor, he must submit it for the Excise Darogha's inspection, and is allowed to remove the spirit from the distillery after paying a duty of Rs. 4 per gallon. The written permit for removal contains particulars as to the quantity of liquor, duty paid and the designation of the shop where it will be sold. The spirit can be sent to that shop only and to no other place. However the distiller can also sell wholesale to other contractors. CHAP. III, D. — Miscellaneous Revenue. Excise.

The contract for wholesale vend of country spirit in each Tahsil and the *niábat* of Bhunga is sold by auction to the highest bidder, and the amounts realised are as follows:—

	Sambat 1961.	Sambat 1962.
	Rs.	Rs.
Kapúrthala	5,900	6,430
Sultánpur	1,200	1,330
Phagwára	3,350	3,725
Dhilwán	535	540
Bholath	230	285
Bhunga	162	167
Total ...	11,377	12,477

In Sambat 1961 the amount of duty realised was Rs. 13,748.

The shops for retail sale are:—

Kapúrthala Tahsil.—At Kapúrthala, Diyálpur, Kála and Kherá.

Sultánpur Tahsil.—At Sultánpur, Dalla and Talwandi.

Phagwára Tahsil.—At Phagwára, Pul Bein, Pánchhat, Rabána, Mauli, Lakhpur, Ránipur and Sarai Jattáng.

Dhilwán Tahsil.—At Dhilwán, Dháliwál, Ramedi, Khiránwali, Surkhpur, Bhandál, Girána, Sangoplá, Fattu Dhingá, Játike and Khokrain.

Bholath Tahsil.—At Bholath, Nadála, Boparai, Botála, Begowál, Jaid, Rámgarh and Khassan.

Niábat Bhunga.—At Bhunga and Dhut.

Not more than one ser of country spirit can be sold to a single purchaser.

No country spirit is imported into the State and the State only distils for the use of the Rájá's household.

There is no contract for the sale of European liquor. This is imported privately as needed. Foreign spirit.

The Indian Stamp Act is enforced in the State without modification. Stamps.

CHAP. III. D.

Miscellaneous Revenue.

Stamps.

In the year 1903 new regulations were framed, and Judicial and Court Fee Stamps are now obtained from England of the following denominations:—

Court Fees.—One anna to Rs. 5.

Non Judicial.—One anna to Rs. 44.

Judicial.—Rs. 8 to Rs. 74.

All are printed in London. One anna receipt stamps are used.

Kapúrthala ...	... 7
Sultánpur .	... 2
Bholath ...	... 2
Dhilwán	... 2
Phagwára ...	... 3

Stamps are sold at the five Tahsil Sub-Treasuries and by the sixteen licensed stamp-vendors who are located as shown in the margin.

In Sambat 1961 the income from stamps amounted to Rs. 74,084.

Cesses.

The cesses are imposed in addition to the land revenue and are calculated as certain percentages of that revenue. They are as follows—

	Rs.	a.	p.	
School	1	0	0	per cent.
Chaukidára	1	8	0	„
Begár	3	10	0	„
Patwár	3	2	0	„
Pachotra	5	0	0	„
Local rate	1	9	0	„
Malba	6	4	0	„
Total	22	1	0	

The sums realised in the Tahsils are—

	Rs.
Kapúrthala	25,848
Phagwára	40,283
Sultánpur	50,205
Bholath	40,462
Dhilwán	35,501
Total ...	1,92,299

One-half of the *malba* goes to the State. Of the remaining half, 4 annas per cent. is set aside for the expenses of *patwáris'* establishments; two annas per cent. pays for the services of the coin testers; and Rs. 2-12-0 per cent. is left for the village common fund.

Mutation fees.

The mutation fees are calculated at Rs. 2-8-0 per cent. of the assessed revenue.

Octroi.

Octroi is levied in Sultánpur and Phagwára. In Sambat 1961 this tax brought in sums of Rs. 8,700 and Rs. 3,702, respectively, from the contractors to whom it was farmed.

Income-tax.

The incomes of State officials only pay income-tax, which is levied at the rate of one rupee in every hundred.

Salt. Salt pays an octroi duty of Rs. 1-9-0 per cent. *ad valorem.* It does not further benefit the State. Merchants import salt from Pind Dadan Khan.

Total income. The total income of the State, including income from domain lands, amounted to Rs. 30,18,766 in Sambat 1961. To this sum the Oudh estates contributed a total of Rs. 13,12,104.

Coinage. The State never minted its own coins, but Sardar Jasa Singh is said to have struck coins in the year 1759.

Section E.—Local and Municipal.

The State has no district or local boards, and the only municipalities are those of Kapúrthala and Phagwára which are described under those towns in Chapter IV below.

Section F.—Public Works.

Organisation. The Public Works Department is in charge of the State Engineer. The permanent Staff includes two Assistant Engineers, one Overseer, two Sub-overseers and two Superintendents of workshops.

Expenditure. A large temporary staff is employed upon the works of the new palace.

The expenditure for Sambat 1961 was as follows :—

	Rs.
Buildings and roads	1,60,898
Engineering Staff	19,436
New Palace	3,04,500
Bein Weir	84
Total ...	4,84,918

Works. The State buildings have all been erected by its own Department. The most notable of these are the handsome Law Courts erected at a cost of about five lakhs, the Randhir College, the Victoria Serai and the Bein sluice works.

Recent erections include a new Tahsil building at Phagwára and an elephant house.

New palace. The new palace, which is now in course of erection, will be a large and imposing residence. It is being built in the Renaissance style from the designs of a French architect. The firm of Waring, London, will carry out the furnishing and decoration of the rooms.

Section G.—Army.

The troops of the Kapúrthala State as they stand at present are made up of a regiment of Imperial Service Infantry, 600 strong; the State Cavalry which includes the Rájá's bodyguard; and a double company of State Infantry with two guns.

CHAP. III, G.

Army.

These bodies are constituted as follows:—

	Officers.	Non-Commissioned Officers.	Men.
Imperial Service Infantry	15	89	496
State Cavalry	2	13	75
State Infantry	4	38	204
Artillery	1	2	18

Imperial Service Troops.

The project of furnishing a contingent of troops for foreign service may be dated as far back as Mutiny days when Rájá Randhir Singh rendered valuable assistance to the British Government. Not only did he suppress incipient insurrection in the neighbourhood of Kapúrthala State but he placed himself at the head of the State contingent which assisted in the pacification of Oudh. The strength of this body was 1,200 infantry, 200 cavalry and five guns.

The State furnished a body of troops for service in the Afghan War of 1879.

The contingent of troops now known as Imperial Service Infantry was raised in 1889 and originally consisted of 600 infantry and 150 cavalry.

In 1897 this body saw active service in the Tirah Expedition and was attached to the Kurram column. During the campaign a body of 35 men belonging to Kapúrthala was ambuscaded and cut to pieces.

In 1902 the squadron of Imperial Service Cavalry was disbanded.

Cantonments.

The only military station is Kapúrthala itself. The Imperial Service Infantry lines, the State Infantry and Artillery lines and the Body Guard and Cavalry lines lie just outside the town.

All troops are under the general command of the Commander-in-Chief who is also Military Secretary and A.-D.-C. to the Rájá.

A body of 91 infantry and 10 horse is stationed in the Oudh estates. The infantry serve for a period of three years before returning to Kapúrthala; the cavalry are permanent.

Mobilisation.

The Imperial Service Troops when called upon can be mobilised in three days. Transport consists of 125 mules and 51 carts.

Medical.

There is a military hospital under the charge of an Assistant Surgeon and a Hospital Assistant.

Expenditure.

Total military expenditure for the year 1891 amounted to Rs. 2,22,290.

Section H.—Police and Jails.

CHAP. III.H.

Police and Jails.

Police and Pay.

The Police Department is under the charge of an Inspector-General assisted by two Inspectors. There are six Deputy Inspectors and a Pay Master, the total number of officers and office staff being 26.

The force consists of seventeen sergeants graded into three ranks and 291 constables whose grades and monthly pay are as follows:—

	Rs.
15 First grade constables at	8
210 Second grade constables at	6
66 Third grade constables at	5

The pay of all ranks is free of any charge as the State provides uniform and accoutrements. There are no mounted police.

Chaukidárs.

In addition to the regular police force there are 243 State *chaukidárs* who are paid at the rate of Rs. 3 per mensem.

Police Stations.

Each Deputy Inspector has one of the six *thánas* or police stations under his control.

The following is a list of the *thánas* with the *chaukís* or outposts attached to each station:—

Name of *thána.*	Name of Police *chauki.*	Name of *thána.*	Name of Police *chauki.*
Kotwáli Kapúrthala	Bhúlána.	Sultánpur ...	Dewa Singhwála.
" " ...	Cháh Suthra.	" ...	Sarái Jattán.
" " ...	Dainwind.	Dhilwán Girána...	Beás Ferry.
" " ...	Kálá.	" " ...	Búdhuwála.
Phagwára ...	Hadiábád.	" " ...	Búh.
Sultánpur ...	Dhadwandi.	Bholath Randhigarh.	Báqirpur, Jaid.
" ...	Talwandi Chandhrián.		
" ...	Andrísa.		

Cattle-pounds.

There are two cattle-pounds, one at the Sadr station, Kapúrthala, and one at Gírána. Besides these, there are cattle-pounds in each tahsíl, Sultánpur, Phagwára, Bholath and Bhunga, under the control of the Tahsíldárs.

Expenditure and Pension.

Expenditure on the regular police and *chaukidárs* amounted to Rs. 37,962 in the year 1905.

The police are pensioned off on half pay after 30 years' service. Sometimes in cases of good conduct and approved services a full pay pension is granted.

Recruitment and training.

Of the total force, 524 men belong to Kapúrthala State and only 47 have been brought in from outside the State.

Men are sent for training to Phillour. Three of the Deputy Inspectors have received their training at that School.

CHAP. III. H.

Police and Jails.

Punitive posts.

There is one punitive post at Jaid in Bholath *thána*. The Jat and Pathan inhabitants of this village have made themselves notorious for cattle thieving and bad livelihood. Two second grade constables are quartered on the village but their up-keep is provided for by the State.

Detection of crime.

The Inspector is in charge of this Department and is assisted by two finger impression recorders. All have received their training at Phillour.

Crime.

There is nothing worthy of note concerning crime. The usual offences are those of theft, cattle thieving and house breaking. For statistics, see Table No. 48.

Criminal tribes.

The following are proclaimed as criminal tribes:—Báwaria, Hárni and Sánsi. The Báwarias live in Mansúrwál near Kapúrthala; the Hárnis in Búdhuwála, *Thána* Girána, and Báqirpur, *thána* Randhírgarh. The Sánsis are scattered about in various villages. These tribes give no trouble in the State. In Sambat 1956 B. (1900 A. D.) two Sánsis were convicted of robbery and sentenced to 6 months' rigorous imprisonment each; one Sánsi was convicted under Section 279, Indian Penal Code, and was sentenced to a fine of Rs. 15.

In the year 1905 one Báwaria was sentenced to a year's rigorous imprisonment under Section 380, Indian Penal Code.

The numbers of these criminal tribes in the State as shown in the Register of Sambat 1957 were:—

Tribe.	Males.	Females.	Childrens.
Báwaria	38	36	39
Hárni	72	70	74
Sánsi	58	57	61
Total	168	163	174

Jail.

The jail building at Kapúrthala is an old mud fort situated outside the town. It is under the control of the Assistant Magistrate. The prisoners are not housed in separate cells but are kept in barracks, the accommodation of which varies from 13 to 20. If necessity should arise a total number of 200 prisoners could be accommodated. The female quarters are very small and there are no solitary cells.

In spite of the jail being ill adapted for its present purpose, the health of the inmates is good and in the year 1905 only one prisoner died. Medical arrangements are under the control of a

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Education and Literacy.

Hospital Assistant and there is a jail dispensary. At present there are 47 prisoners including six life convicts in the jail and 3 in the lock-up. For details of accommodation and attendance see Table No. 49.

Employment of prisoners.

The prisoners are mostly employed on out-door work in the roads and gardens.

Mats, rugs and *daris* are manufactured in the jail and are usually sold in the *bázár* unless requisitioned by the State.

There is also a small jail-worked lithographic Press.

Expenditure.

In the year 1905 a total of Rs. 2,984 was expended on the up-keep of the Jail and Rs. 222 were realised by the sale of prison-made goods. The average annual cost per prisoner works out at about Rs. 30.

Section I.—Education and Literacy.

Literacy.

In the year 1901 the percentage of literate males was 5·5 and of females ·3 of total population.

Script.

The language ordinarily employed is Punjabi and the written characters Gurmukhi.

Educated Mohammadans and Hindus write in the Persian and Sanskrit characters while traders and bankers use the Lande script.

Indigenous schools.

There are 82 indigenous schools in the State, 55 being Mohammadan and 27 Hindu schools.

Randhír College.

The present Randhír College at Kapúrthala, the only college in the neighbourhood of Jullundur, was originally founded in 1856 in the reign of Rájá Randhír Singh. In 1864 teaching up to the Entrance Standard was introduced by the American Mission, to which the State made a grant for the maintenance of the school. A European Principal was appointed in 1871. It continued to be a high school till 1896, and in 1897 was raised to the status of an Arts College by the present Rájá. In 1870 the present building was erected by Rájá Kharak Singh in memory of its founder, and named after him. The subjects taught include English, Persian, Sanskrit, Gurmukhi and natural science. The College teaches students for the Parág, Vishárad and Honours Examinations in Sanskrit, the students going through the full course of instruction prescribed by the Punjab University. Students are also prepared for the Budhimán, Vidwán and Gyáni Examinations in Gurmukhi. Arabic is taught as an optional subject up to the Intermediate Standard.

The College establishment consists of a Principal and two Professors, all on the permanent staff. There is also a Sanskrit Professor, who holds collateral charge of the school, for which he

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Randhír College.

gets an allowance of Rs. 25 per mensem. The school establishment is as follows:—

Twelve teachers for the Entrance, Middle and Primary Classes, and two teachers for the Vernacular Middle School, three Sanskrit teachers, and one for Gurmukhi.

The college building is a handsome structure situated in the middle of the city and contains a good library for the use of its students. In Sambat 1961 eight candidates from the Randhír College were successful in the Entrance Examination of the Punjab University and three students passed the First Arts Examination.

The ordinary instruction fees are Rs. 2 per month.

State Schools.

There is only one State High School, that at Phagwára, but Kapúrthala also has a Sabhá High School. The school at Phagwára was raised to this status in 1899, prior to which year it was an Anglo-Vernacular Middle School. There are Middle Schools at the following places:—

Sultánpur (an Anglo-Vernacular Middle school), Nadálá, Bhunga and Kálá.

The Primary Schools are at Sheikhopur, Dyálpur, Talwandi, Dallá, Aládittá, Thathá, Tibbá, Búrewál, Hadiábád, Ránipur, Lakhpur, Bhagána, Pánchhat, Chakoki, Maksúdpur, Begowál, Miáni, Bopá Rai, Bholath, Dhilwán, Ramídi, Dháliwál Fattú Dhingá, Khokrain, Bhawánipur, the number of Primay Schools being 25.

In all these schools the scheme of studies and classifications of boys are assimilated to those in force in the Punjab generally. Much has been done to improve the Primary Schools, and they may now be said to be in a fairly satisfactory condition. The low rate of salaries makes it difficult to secure the services of a superior class of teachers, this rate being lower than that prevailing in British territory. At the same time the rates of school fees as shown below are less than those fixed by Government.

A pension of one-third pay is granted to all officials and teachers of the Education Department after 25 years' service and a half pay pension may be earned after a service of 30 years.

Rates of monthly fees for—

(1).—*Anglo-Vernacular Primary Department.*

	I.—Class.	II.—Class.	III.—Class.	IV.—Class.	V.—Class.
	As.	As.	As.	As.	As.
Grade I	4	6	8	10	12
Do. II	3	4	6	8	10
Do. III	2	3	4	5	6

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Education and Literacy.

State Schools.

(2).—*Anglo-Vernacular Secondary Department.*

	I. Class.	II. Class.	III. Class.	IV. Class.	V. Class.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Grade I	1 0 0	1 4 0	1 8 0	2 0 0	3 0 0
Do. II	0 12 0	1 0 0	1 4 0	1 8 0	2 0 0
Do. III	0 8 0	0 10 0	0 12 0	1 0 0	1 8 0

(3).—*Vernacular Primary and Middle Departments.*

Lower Primary Department.	Upper Primary Department.	I. Middle.	II. Middle.	III. Middle.
A.	As.	As.	As.	As.
1	2	4	6	8

Girls' Schools.

There are three girls' schools in the State at Kapúrthala, Phagwara and Sultánpur; the last named school having been opened in 1905. In that year the number on the books of Kapúrthala and Phagwara schools was 235, and on those of the Sultánpur School, 53.

The girls' schools at Kapúrthala and Phagwara are each divided into three branches, teaching Persian, Gurmukhi and Sanskrit, respectively, up to the Primary Standard. In the Sultánpur School Sanskrit alone is taught.

Instruction in embroidery, needlework and weaving is also included in the curriculum.

A prominent place is given to religious instruction. Hindu girls are taught the *Vishnu Sahansranám* and *Páth Japji* while Muhammadan girls read the Qurán.

In addition to secular education religious instruction is imparted to students in mosques and *dharamsâlás*. Private schools for teaching Lahndá exist in several towns but they receive no aid from the State; the *pándhás* or teachers being paid by the students. It is not taught in the State schools. There are also schools in many villages where the native system of keeping accounts is taught by *pándhás*. The students are the sons of shopkeepers, who pay the *pándhás* a small fee.

In the towns and some villages, women receive some sort of education but there are no special schools for them.

In the better Sikh families women are taught Gurmukhi, which they can both write and read. This helps them in their religious and other duties. In the same way Hindu women are taught Hindi and Sanskrit.

CHAPTER IV.—PLACES OF INTEREST.

CHAP. I.V — Places of Interest.

Kapúrthala.

Kapúrthala, the capital of the State, is situated eleven miles west of Jullundur, and seven miles distant from the nearest railway station, Kartárpur.

It is said to have been founded in the early part of the eleventh century, in the time of Sultan Mahmúd of Ghazni, by Rana Kapur, the mythical ancestor of the Ahluwália family, and a cadet of the royal Rájput house of Jessalmir. But whatever may be the real early history of the town, it remained a place of no importance throughout the centuries of Muhammadan rule. After the death of Nawáb Adína Bég, the Moghal Governor of the Jullundur Doáb, in the middle of the eighteenth century, Rai Ibrahím Khán, a petty Rajput chieftain of some local influence, established himself in an independent position at Kapúrthala. He was dispossessed in 1780 by Sardár Jassa Singh, the founder of the fortunes of the Ahluwália family, who selected Kapúrthala as his capital, but did not reside there. After Sardar Jassa Singh's death, Kapúrthala became the fixed capital and place of residence of the Ahluwália Chiefs.

The trade of Kapúrthala is insignificant, nor has it any manufactures of importance. The most striking building in the town is a fine Hindu temple built by Sirdar Fateh Singh. The Darbar Hall and Courts form a large and handsome block of buildings, the dome of which is a conspicuous object to travellers coming in by the Jullundur road. The Randhir College building is worthy of note. In the Shahlimar Gardens are an old palace and *samádh.*

Municipality.

The Municipal Committee consists of nine members nominated by the State.

The annual income has increased from Rs. 7,089 in Sambat 1954 to Rs. 12,943 in Sambat 1957, and is expended on road repairs and sanitation projects.

Phagwára.

The town of Phagwára, which is situated 13 miles south-east of Jullundur has 14,108 inhabitants. It lies both on the Railway and on the Grand Trunk Road. Founded in the reign of the Emperor Shahjahán, it was held by Hindu Jats until Mahárája Ranjit Singh captured the place in the year 1804 and bestowed it upon Sardar Fateh Singh Ahluwália. Formerly the town was quite insignificant, but of late years it has greatly increased in size and importance and has developed into the chief market of the Jullundur Doáb. It is famous for its manufacture of hardware and metal goods, and is now the centre of a considerable sugar trade.

The Municipal Committee consists of nine members, four of whom are official and nominated, and five are non-official and

CHAP. IV.

Places of Interest.

Sultánpur.

elected. The income arises from the octroi and sale-proceeds of refuse. For octroi, see Section D of this Chapter.

Sultánpur is situated 16 miles south of Kapúrthala and is a town of 9,004 inhabitants. It is the place of most interest in the Kapúrthala territory. Founded, according to tradition, in the eleventh century by Sultán Khán Lodi, a general of Sultán Mahmúd of Ghazni, it was probably once the chief town in the Jullundur Doáb. It is mentioned in the 'Ain-í-akbari' as a town of considerable importance, and remained so, being on the Imperial high road between Delhi and Lahore, till the time of the invasion of India by Nádri Sháh in 1739 A. D., who sacked and burnt the town, since when it has never recovered its former prosperity. The Emperor Aurangzeb and his brother Dára are said to have received their early education at Sultánpur, in and about which many buildings of the Muhammadan period are to be seen. The ruins of a particularly fine masive old bridge over the Bein river, said to have been constructed in the time of Shér Sháh, still remain; and a little lower down the river is a second handsome bridge built in the time of the Emperor Aurangzeb, and still in good repair. There is also a fine sarái at Sultánpur, erected about the same period, which is now used as the Tahsíl building. Several buildings of no architectural interest are connected with Guru Nának, the founder of the Sikh religion.

The grain trade of Sultánpur is insignificant, but increasing. The town is famous for the manufacture of coarse chintzes.

There is no Municipality at Sultánpur, but a Conservancy exists.

In addition to the town above-mentioned, there are three old towns, Dalla, Shéikhopura, and Hàriabad, in the vicinity, respectively, of Sultánpur, Kapúrthala and Phagwára. All three are now of no importance, but were once of considerable size, and mention of Shéikhopura is made in the 'Ain-í-Akbari.'